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DOMESTIC MISSIONS

OF

The Protestant Episcopal Church.

APRIL, 1866.

COMMUNICATIONS.

FARIBAULT, Feb. 26, 1866.

MY DEAR BROTHER: I have desired for a long time to fulfil my promise to write you, but have had no leisure. On my return from the General Convention, I made my appointments for my winter visitation; extending from December to March, three months. I had visited the villages from Circle Wing to Winona on the Mississippi, in the Summer, and this Winter's visit was to the scattered villages of the interior. My object in a Winter's visitation is to reach a rural population who cannot come out to week-day services in the Summer, but who will drive many miles in the Winter. Our Winters are usually severe on account of the Arctic cold and wind. This year we have had added, a large body of snow, and the storms have been very fearful, our railways have been blockaded almost half the time; for ten and fifteen days together no train has been able to get through. It has been almost impossible to face some of our storms, and many people have been frozen to death. I have been compelled to omit some of my appointments, partly on account of storm and partly on account of sickness in my family. If those who believe in imperial dioceses will come to Minnesota, I think I can convince them that a 1500 mile drive is too long for Winter or Summer, and that no energy can make a man an apostle for 90,000 square miles. If the only Episcopal duty was to make a visitation once a year to organized parishes, nothing could be easier, but if this was all, the Church could not have any influence among the people. Very few churchmen emigrate to the West, and for the most part a pioneer population are strangers to the Church. The object of a missionary visitation is to remove prejudice, to excite interest, to combat infidel teaching, and to do this by preaching Christ and Him crucified. A few words of explanation and a kind invitation will secure a good response in the Service, and a plain earnest sermon will be sure to go straight to some one's heart. If it is a second Service, you will be sure to have the great privilege of making some dear child a lamb of Jesus, or to receive some poor wanderer to Christ's fold. As little as one Service is, it is all that many a man will ever hear of the Gospel in the Church. The Church does not give me either the men or the means to occupy this vast field.

Your Board give me thirteen (13) Missionaries, and I have sent out myself eight Diocesan Missionaries and have two ready to go; twenty-three for an empire twice as large as New York. It is difficult to occupy the field, there is not a Rector or Missionary in my Diocese who could not (so far as the world goes,) have done better by leaving me. Duty sometimes requires men to go and a few do leave because trials and hardships have broken their spirits. I never think of how cheerfully, and patiently, and hopefully such men work, that I do not feel that there never was a Bishop richer than I am in the love of such men. Few Bishops have a better Missionary staff. The difficulty is that in spite of the marvels in the past, the Church does not and will not understand her Western work. She undertakes it precisely as if she were sending men to organized Parishes, as if St. Paul had sent to Corinth to see what the people would pay if he would come and preach of "Jesus and the resurrection."

Let me suppose a case: a village is springing up on the border; last year it was a solitary prairie or forest, this year it has a cluster of houses, next year it will be a village, and not far distant be the centre of a wide-spread influence upon a dense population. There is not a clear-headed man of business who would not say by all means occupy it for your Lord. Suppose I long to do so, to send a first class man there, to secure real estate, to establish a Parish school and Church, to take the place for Christ, to have a man there who by the force of his character and his deep devotion, can mould this new population and win them to the Church. The first question the Church would ask is, "how many Churchmen are there?" "None." "What can the people give?" "Nothing." "Then you had better wait;" and so the goodly field is lost. I suppose we shall go on as we have gone on, but to my mind the true plan would be, for some earnest layman to say to you, "I love my Saviour and long to win dying souls who are going down to eternal death, to Him. I send you \$800, select the best man you can, send him to one of our Western Bishops and ask him to put that man in any place where he can do the most good, I will take care of him." It is very little a pioneer population can do, they are men of the hardest toil and often poor, and too often those who have means have no interest in this work. This work is not only important to save souls, it is work to save the nation. It would do less harm to the country to have one of your Eastern Dioceses without a single service for a year, than to neglect the West. Your population is stationary while our's increases with a fearful ratio. You may regain a lost year, we cannot. If thirty years ago you had dotted the west shore of Lake Michigan with Missions, and sent out strong men into the interior, who can tell what under God the Church might have been.

There is much to cheer us; we have blessed tokens of Church growth; not what we wish, not what we might have, but enough to thank God and take courage. During this year I hope to see Churches completed at Ottawa, Basswood Grove, Northfield, Le Seneur, Wilton, Morristown, Warsaw, Maukato, Lake City, Austin, Cannon Falls. There are several other places soon to become places of importance, where Churches ought to be built, such as Owatonna, Chatfield, Preston, Manterville, Pine Island. A Bishop ought to have the means to say to the people "I will give you \$500 whenever this will complete a neat chapel free from debt." During the past year, efforts have been made to establish Christian schools at several stations. We have Church schools at Faribault, St. Paul, St. Peter, Stillwater, Little Falls, Red Wing, Wabosha, Manterville, Owatonna, Austin, and I hope soon to have them at several other places. Six days in a public school without one word about God, against half-hour in Sunday-school, is too great odds in educating children for eternity.

The Church of Rome is alive to this work; I was startled the other day to hear a

Romanist claim that one-third of the people of Minnesota were Roman Catholics; I believe the claim is extravagant, but it is not denied that the vast foreign emigration and their early Jesuit Missions have given them very great power. Is the Church of Rome to occupy the land, or are we to do so? England with half the size of Minnesota, has 17,000 priests and sittings for five and a half millions of people; the reason is that the brave hearts who carried the cross to Britian, laid the foundations broad and deep. The day will come when these Western empires will swarm with millions of souls, and when that day comes the power which guides and controls America will be in the West. Oh, how ones heart throbs as you ask, will it be for God or Satan?

Our work at Faribault is deepening and widening; we work, and pray, and hope; we know that "they who sow in tears shall reap in joy." My Bishop's Church which we call "The Cathedral Church of Our Merciful Saviour," is growing into life and beauty. It is to be the centre of a Bishop's work, and so has been built for all time, very plain, but beautiful and massive, as an offering for God. We work as we have means, and if we have none we wait. I need another building more than I can tell, for our boys-school, and could fill it to-day with paying students, we shall have it; and our girls-school soon; I am sure that God will put it in the heart of some one to help us.

I have trespassed on your time too long, or I would tell you of isolated laymen who are working as truly for Christ, as any clergyman in the land, and are blessed by seeing precious souls gathered unto the kingdom of Christ. At one place where we now have twenty-five communicants, all is due to a noble layman. At another place where a devout daughter of the Church has a Sunday-school, I baptized five persons and confirmed seven, they have no pastor. At another place a returned soldier writes me, my Sunday-school is a decided success; I have forty scholars, and mentions prominent citizens who have joined it as scholars.

I hope soon to be at work again, but for the present I am detained by illness in my family. If you knew how much we needed it, you would all pray for us who are carrying such a load. Do remember us in prayer. May God reward those dear friends who have so often cheered us in our work.

Your loving brother,

H. B. WHIPPLE.

THE MISSIONARY BISHOPS.

It is the Holy Ghost, the third person of the Triune God, who separates and sends forth the appropriate men on that great missionary work, whose field is the world. In the early Church, He said: "Separate me, Barnabas and Saul, for the work whereunto I have called them; so they being sent forth by the Holy Ghost, departed into Salenica; and from thence they sailed to Cyprus."

As we have followed the Church in her recent solemn services, in the consecration of two missionary bishops for the Far West, have we not been impressed with the conviction that it was neither the work of man, nor the reliance upon "material aid," in the form of moneys subscribed and legacies becoming due, which has inspired the Church to this courageous act, or persuaded those comfortably-established and well-loved pastors to leave their flocks, and go out upon the mountains to seek the dispersed sheep of the Good Shepherd; but that it was the firm persuasion, which, if powerful in a Gamaliel, is doubly so in the mind of a Christian, that the work of God cannot come to nought.

The consecrated men have gone forth. Many presbyters and deacons shall accompany them; they, however, must await for no public separation unto the work; they must follow the bishops to the missionary field, as did St. Mark and others in Apostolic times. The sacred account speaks of this additional force in the following language: "They had also John to their minister." The question, whether they of the inferior order shall remain in the field, is to be decided by their suitability, as was the case with St. Mark. St. Paul refused to employ him in the second great missionary tour, while Barnabas would have his company.

This leads us to remember that the bishops whom we have sent forth are to be permanently connected with the missionary field; whereas the presbyters, deacons, and other laborers, are perhaps only temporarily to contend with the perils, and discomforts and isolations of a newly-settled and rough land.

The bishops must be supported; they must be regarded as centres of influence. To them, and not from personal considerations to isolated presbyters, must our subscriptions be entrusted; while the thought that they have dedicated their lives to the especial field, should awaken our deepest sympathy, and teach us the heroism of true Christianity.

"Separate me, Barnabas, and Saul, for the work of the ministry. And when they had fasted and prayed, and laid their hands on them, they sent them forth." So they being sent forth by the Holy Ghost, departed on the great mission, which has passed onward and westward from Asia to Greece; from Greece to Rome; from Rome to Spain; from Spain to Britain; from Britain to the shores of the Pacific.

The act of laying on of hands has not only consecrated them, but it is as if every member of the Church had, through the bishops, taken a vow, over the heads of those holy men, to do their part faithfully and fully, to strengthen them and co-operate with them in their work. The few bishops present at the consecration represented the House of Bishops; the congregation assembled on the occasion, which repeated the loud amen, represented the entire membership of the Church in the United States.

How stands it with you, my brother clergyman or layman? Are you ready to do as they, your representatives, have promised for you? We ask not what you will do, but what are you doing?

The missionaries have gone forth empowered by the Holy Ghost, separated by your Bishops unto this work. You remain by your comfortable firesides, permitted to pursue your accustomed avocations, to hold your position in the business firm which has become a family pride, surrounded by the elegancies and amenities of this more civilized land. Let not these privileges enervate your missionary spirit and narrow your horizon to the one Parish, or the comfortable pew, which you frequent on the Sundays and the other festivals.

There are many ways in which a layman can serve God; you are familiar with them, yet permit us to refer to *two* of great importance to the missionary work.

The household of faith, as limited to the domestic circle, first calls for your efforts. There Abel learnt of the acceptable offering; there Simon heard from his brother of the Messiah; there the amenities of a Christian home are to be witnessed; there the candle of truth is to be "set on a candlestick, that it may give light unto all who are in the house;" and there the children are to be fired with the belief that Christ is the Light of the World; and for them which sit in the region and shadow of death, Light *must* spring up.

The love of a christian home will enforce the sadness of the thought, that many of our Western lands are traversed by the trapper and the miner, who have forgotten the privileges of a home; the very name must be brought back to their memories, and must

be realized with all its Christian attributes. Perhaps as you look around your own family circle, you miss the face of one who has long since become an absentee, and whose grave will be marked by a cross planted by a missionary's hand on the snows or amid the high grass of the distant prairie.

There is another sphere in which the faithful layman can aid the missionary work. I refer to the Sunday-school. No laborer is more respected than the true teacher, who carries on his instructions with no excitements, or bribes, or novelties, but by some Scriptural lesson. Such a laborer receives frequent blessings from the lips of childhood, and his advice is remembered and his voice is sacred in the hour of death. When even the words of a parent were unheeded, we have known the familiar accents of a Sunday-school teacher recognized, and prove soothing amid the ravings of delirium.

We allude to the above-named spheres of usefulness because it is in them the children are nurtured for the future of the Church. We know that it is well nigh a hopeless attempt to change the mind of the maturer members of the Church respecting the missionary work; they follow the beaten paths, and will not essay to cross the prairie, the wilderness, or the mountain save by worn out charts; the hope of the great missionary field therefore depends upon the rising generation; to them we entrust it; and by them, under God, it shall triumph, until the kingdoms of this world become the kingdom of our Lord and Saviour Jesus Christ.

“EMMANUEL.”

CHRISTIAN EDUCATION.

NUMBER ONE.

THE subject of Christian Education is one of the great questions of the day. The eager interest with which the General Convention listened to the Report on the subject is only an indication of the feeling which exists everywhere. Indeed the feeling is a national one. Education is preëminently a subject of American thought and discussion. Of course the tendency is not towards *Christian* Education. The popular notions tend mostly, just now, the other way. Thoughtful people, however, are beginning to suspect that all is not right. One would expect that anything which had not Christianity in it, would begin, after a while, to show signs of rottenness. The unphilosophical ideas which prevail on the subject of intellectual training, and the ever-declining tone of morality, make earnest thinkers inquire whether the system is right. They ask themselves whether the good undoubtedly in it may not be due to the traditional Christianity which remains in it, and which still more or less leavens it, and whether its steady decline, in the points above mentioned, may not be due to the decrease of this traditional Christianity. In short, the tendency towards Christian Education bears the same proportion to the ordinary tone of thought on the subject, that the weariness at the endless schisms which prevail bears to the popular religion of the country.

Just as there is a steadily increasing movement towards the Church, so is there a steadily increasing movement towards Christian Education. So much so is this the case, that in spite of the strong feeling which prevails against the Church of Rome, Roman Catholic schools are very largely patronized, nor is there the slightest doubt that the number of children not Roman Catholic sent to these schools is steadily on the increase. While this is the case, there is a wide spread idea manifesting itself in various ways that our own Church is peculiarly the *Church to teach*. It is felt that the Church which has been the mother of two such universities as Oxford and Cambridge—

the Church which has formed such scholars, poets and divines as she has done—the Church which has nurtured Christian childhood in every station and rank, and made all that was beautiful and true in times past, can do the same again. There is no reasonable doubt but that, with proper care, the American Catholic Church could absorb the higher teachers of the land. This may seem a bold statement, but it will be the one object of these articles to show how it may be done. Meanwhile we are painfully conscious what a pitiful contrast what we have done, and what we are doing, bears such a lofty expectation.

One is almost ashamed to put down the number of young men actually under training in our Church colleges. How many students are there in Trinity, Hobart, Kenyon and other still feeble colleges, which are “Alma Maters” only by courtesy? Are there three hundred young men in all? How many boarding-schools and academies of high character and really churchly tone are there? How many parish schools are there? The only thing we can boast of is theological seminaries, and of these there is a far more plentiful supply than the demand for them, as shown by the number of candidates who would seem to require. Indeed nothing can show our sad condition more in this respect than the present number of young men who are candidates for holy orders. The latest report of that most useful association, the Society for the Increase of the Ministry states that there were, even including the six African candidates, only two hundred and thirty-eight candidates for holy orders, throughout the length and breadth of our branch of the Church—a number less by sixty-four than in 1859. A note to the report of the same society for 1864, adds the suggestive fact that “it is estimated that four fifths of all the candidates for orders in the P. E. Church are aided in their education by societies or endowed scholarships.” Are we from this to draw the conclusion that the young men of our better families, or at least of our richer ones, do not study for the ministry? The Bishop of the greatest and richest diocese thinks so, for he says, in a recent address to his Convention, “What ails our Christian young men of property, that they should be unable to make the sacrifice of a little worldly ease, luxury and social gratification, for the sake of the ministry of Christ?” Does not the difficulty arise, in part, from the fact that the higher and better education of the land is not under the influence and moulded by the spirit of the Church of God? If this be so, then this question of Christian Education becomes distinctly a missionary question and deserves to be discussed in all its bearings in the Spirit of Missions. What is a Church without priests? What is missionary work without missionaries? More than this, it is a distinctly missionary question, in a sense more direct even than this.

Educational work forms no unimportant part of the work of missionaries among heathen. No sooner is the mission established, than at once schools for boys and girls are organized, and, in time, colleges are organized. Whenever the missionary work is in a country which is not heathen, educational work takes a still more important and necessary place. This is the reason why the Greek Mission assumes instinctively an educational shape, and it is the want of comprehension of the essential missionary character of Christian education which makes some earnest people object to the Greek Mission, for the very thing which is its highest praise.

In the work in our new Western Dioceses, Christian education ought to have a far more prominent place than it has yet assumed. Who can tell, even now, how much Ohio owes to Kenyon—how much Illinois might have owed to Jubilee—how much Wisconsin owes to Nashotah and Racine—Minnesota to Faribault—Iowa to Griswold? That Western Bishop who shall have the genius and the grace thoroughly to organize a system of Christian education, will do more for the advance of the Church than has yet been done.

An association for the purposes of Christian education would be one of the most valuable auxiliaries of the Domestic Committee, and a band of men and women organized to be parish-school and academy teachers, would be the most effective brotherhood or sisterhood that could possibly be formed in the present state of the Church. Suppose the Bishop placed in the chief town of his jurisdiction; give him several clergy to be his assistants in the Bishop's Church; let them have the academy, or college, or seminary to instruct in; let associate missions be placed at judiciously chosen centres, with some similar work. When a presbyter is placed alone, let him have a parish school teacher, if desirable, in deacon's orders, to assist him. Is there, let me ask, anything impracticable in such a scheme, if anybody would only try it?

THE CHOLERA.

The most leaden pulse thrills at the announcement of the coming of this angel of Death.

All that money, all that science, all that man can do, has been called forth to arrest its progress. Can nothing be done to prevent its origin?

When the long caravan of pilgrims drags its weary length towards the tomb of the false prophet at Mecca, the angel Azrael is its guide; and, as the path is strewn with thousands of rotting, festering corpses, from them are born his fatal messengers, who rest not till they have circumnavigated the globe. Shall the powers of Christendom arise and sweep the Moslem from the face of the earth? Such a sanitary measure, such an act for *self-preservation* is impracticable. The arm of man is powerless. The LORD of HOSTS is ALMIGHTY.

The only way to rid the world of the awful plague, is to destroy the religion of Mahomet. The Missionary Society is the only sanitary committee which strikes at the root of this case, and sooner or later, according to our zeal for Christ and our brother, this *must* be done.

Was it not Napoleon who said—"If there were no God, it would be necessary to create one?"

He was the "child of his generation." Shall he be "wiser than the children of light?"

But what has this to do with *Domestic Missions*? Where are you to get your men to go as *Foreign* missionaries unless they are enlisted and commissioned as Christ's soldiers at home?

THE CHURCH A TRAINING SCHOOL.

The training schools of the world, the flesh, and the devil, are all in active and successful operation, sending forth hosts of graduates, apt to teach through constant practice and close observation of the ever varying phases of human nature.

The world thoroughly trains its leaders of fashion in the science of human nature and in the use of the pictorial and the popular, enabling them to cater to the taste of every individual so perfectly, that even Christians both young and old are often enslaved by its blandishments. The flesh schools its graduates in every art and device that can excite or gratify man's varied lusts; expending more scientific skill and more money even on manufacturing superfluous drinks; and more eloquence and more heart

in discussing their virtues and in exciting to their use, than are expended by Christians in their great mission to a fallen world. The Devil selects mediums who are both profound and popular in inciting to so-called spiritualism and scepticism, and also trains adepts in every department, ranging down to the lowest vices. What closeness of observation, what innocency of manner, what profound skill, what indomitable perseverance were manifested in robbing the Concord Bank. Christians may well be ashamed of their lack of faith and perseverance, when they learn that these thieves spent fifteen days in opening the outer door, and eighty days and nights in getting wax impressions and in forging keys for the seven inner locks.

That the children of this world continue to be wiser than the children of light, is still further illustrated by the present mode of detecting counterfeiters and burglars, and of recovering treasure artfully concealed. Training schools for so-called detectives have been established in all large communities; quick witted, observant men with ready sympathies are selected and so thoroughly trained in the school of practice under competent masters, that they acquire an almost miraculous power of detecting evil doers, and bringing them to confession. These experts are thoroughly organized under the sanction of law, and they confer freely, that each one may benefit by the experience of his fellow, and undertake the work for which he has the greatest aptitude.

Thus whilst the Church is slowly awaking to the vital importance of training her Clergy and Laity to contend mind to mind and heart to heart with the individual man, her triple enemy has hosts of graduates in the field, thoroughly trained in the principles and practice of their soul destroying arts. When the Son of God dwelt upon earth, He selected working men and trained them up for three years in the school of practice under His own personal instruction, until they acquired skill to do man's share in the great work of unlocking the human mind and heart. If this practical training were needful when miraculous gifts were imparted to each Christian teacher, surely it is much more needful now.

A minister of the Gospel who is instructed in the doctrines and ritual of the Church, by God's blessing largely benefits persons of some intelligence who are disposed to attend public worship; but without a practical training, he is rarely successful in reaching the great body of our people, who must be sought out, and taught from house to house. When the art of dealing individually with careless or reckless sinners is not acquired early in the Christian life, later efforts are usually impaired by a constraint that destroys the naturalness, ease of manner, and ardor so necessary to success. The irrepressible zeal of some ardent Christian people, will find vent outside of the Church, unless the minister has skill to direct and control it; or if it is exercised successfully in the parish, without the Rector's supervision, it may decrease the reverence that is his due. Zealous Chaplains were eminently successful, both in hospital and camp, when, like the physician and surgeon, they were skilled in treating each man according to his ascertained condition; but godly ministers without this qualification usually failed utterly in their great work. The missionary or teacher who has not acquired the art of successfully reaching the individual sinner here, where he is perfectly familiar with the language, and where Christianity exerts its strongest influence, may hardly expect much success in heathen lands, where superstition and prejudice abound; and such a minister will rarely be able to grapple successfully with reckless and irreverent people, the usual pioneers in the frontier settlements of our own country.

The bearing of this article is very obvious, as the supply of funds will, as a general rule, be regulated by the success of the Church in her great home and foreign missionary work.

EDITORIAL.

A SLIGHT ADDITION TO THE MACHINERY AND A MARKED INCREASE OF POWER.

THE MISSIONARY machinery of our Church, which last October had been in use for thirty years, was found to have worked pretty well, and was pronounced by a goodly number of those who made and had worked it, to be not much the worse for wear. The truth is, it had not been worked enough to wear it very much. Rust had rendered it defective and inefficient quite as much as use. After careful examination, and with thankful recognition of what it had accomplished, it was deemed worthy of being added to somewhat, and of a further trial; or rather it was thought that, without danger to the structure itself, or to those having it in charge, and with clear prospect of decided gains to those for whose interests it existed and had been worked at all, the motive power might be considerably increased. The Delegate Meetings of the Board then ordered were not regarded so much as additions to the thirty years existing organism, as appliances by which it could be made to do more and better work. The machinery was accounted good, but more motive power was needed, and these Delegate Meetings were added to supply this need, in the hope that they would serve to make the Church more widely and deeply conscious of her missionary character and work, and to fan her smouldering missionary zeal into a clearly and steadily burning flame. The good old machine is safe, after a trial, with a very decided increase of power. Nobody has been hurt. Many have been benefited. This is the clearly expressed verdict of a few Bishops, Priests, Deacons and Laymen, in the East and in the West.

Our readers who were not present to see and hear and *feel*, will form their own opinion as to the correctness of this verdict, when they have carefully studied the pretty full reports of these meetings, to be found in the present number of the SPIRIT OF MISSIONS.

SOMETHING TO INSPIRE JOY AND GRATITUDE.

AS WE LOOK OUT UPON THE WORLD, even though we take but a hasty and superficial survey of men and their doings, there is not much presented to our view that may be taken as certain evidence of progress in the right direction, not much to cheer the Christian mind and heart. If we subject the world of men and their ways and methods to severe scrutiny and analysis, there is less. Sin everywhere abounds, and sin in any of its aspects or workings, or fruits, is an ugly thing to study or to look upon. What it has been and has done in any period of the past, it is, and is doing now, with some re-nements it may be in some spheres as to methods and processes, but with a withering and wasting intensity never before surpassed, if ever before equalled.

If we turn from the world to the Church, which is God's instrumentality for reform-

ing and saving the world, we turn indeed from a region of darkness to one of light, from a region where all tends to decay and death, to one in which there are abundant resources of reparation and resources of life. If Satan be mighty in the one, to derange and destroy, Christ Our Lord is mightier in the other, to repair and to save.

But the Church is not always awake to a just sense of her opportunities and consequent responsibilities, and hence in her actual condition and working, does not always present material to inspire joy and gratitude in those of her children who are awake and faithful. There are, however, most cheering indications at the present time of the beginning of a Missionary awakening among us. These indications come to us in many forms and from many directions. The contributions of the parishes which we have visited during the past four or five months have been largely in excess of their previous offerings for the same period. Individual Christians are sending more and more encouraging words and offerings, to prove that their words are not void of significance. We give a sample:

A good Christian woman writes to us as follows: "The proposition in the February number of the Spirit of Missions that single families should undertake the payment of the stipend of one Missionary, at once commended itself to myself and my family, as the most suitable and delightful memorial offering for us to make in memory of a beloved husband and father. We feel that in no way could we better perform his wishes than by sending one to preach Christ crucified. Consulting together, we have agreed to furnish \$400 yearly, while we have the ability; and we now ask you to aid us in the selection of the Missionary; either to give us the choice, or to point out to us where we can do the very best with our means.

"We shall feel it to be a great pleasure to be in such correspondence with one missionary as shall, without taxing him, make us acquainted with his field, his work, his encouragements and his trials." Here is something to inspire joy and gratitude. Are there not others who will esteem it a privilege to follow this Christian example? There are many who have the ability; may God give them the disposition.

MISSIONARY CORRESPONDENCE.

NEW HAMPSHIRE.

REV. M. A. HERRICK, D.D., *Sanbonton*
Bridge, reports as follows:—

This station was first aided in 1861, and the parish has now fully completed its fifth year. It has been, with perhaps some occasional checks, yet on the whole steadily growing in numbers and influence, and in all the elements of outward prosperity. The parish is entirely out of debt, in possession of an attractive place

of worship, so far, at least, as its interior decorations are concerned, and with its sittings fully occupied. I feel very thankful to the Board for having continued the appropriation so long, and it is a source of this greater satisfaction to know that it has not been bestowed in vain. For we feel sure that here, where it was scarcely known at all, the Church has sufficiently planted itself, that it will not be easily removed. With a little help from the Diocese, I think we may be able to go on now without further aid from the Board.

CALIFORNIA.

REV. H. H. MESSENGER, *writes from* CHICO,
February 5, 1866, as follows:

There are about a thousand souls, or very nearly, connected with the village, and perhaps as many more in the neighborhood. Four hundred and ten voters were numbered at the last election, and the school census for children, between four and eighteen years of age was two hundred and seventy. There is quite a proportion of young men—rather few young ladies. The society is generally superior in intelligence to any town of like size and circumstances with which I am acquainted in "the States" (as here called). They are above the average of such in nearly every respect. More wicked, perhaps. There is but one man of great wealth here, and he is now at Washington, a congressman, I understand. Indeed, Major Bidwell has made Chico. It is, if the term be proper, a one-man-town. I learn he gives to those who will build and settle, and gives to every benevolent object which goes to build up the town. If a church could be built, therefore, we might calculate on being presented with as much ground as necessary. I have found but one Church woman in the place; two families who were baptized (the parents) in infancy, but never confirmed, still favorable to the Church, and would do all to sustain services. There are some five or six others acquainted with the service, but to the rest it seems an innovation, and very curious. The novelty of it, and a stranger, attracts many more out than are accustomed to attend religious services of any kind.

It is now very unpleasant getting about—very much rain—streams high, and roads very muddy. Notwithstanding these things at my first service (which was at night), there were about one hundred present, and at the next (a worse night,) sixty, and very attentive. There is at present but one place to hold services, "Armory Hall," a good room, and large enough to hold all the audience that will assemble for some time, perhaps—but there are the guns in the racks on the wall, and during the week the place is used for dances and other things. So there seems no sacredness about it. This hall is preoccupied, so I can only have it at night.

The "Chico Light Infantry" own the hall, and they seem so much better pleased with me that I am as good as told that if I would offer a small amount of rent for it, I could have it altogether—it now being

furnished free—and there would be no danger of its costing me anything in the end. But this looks a little under-handed, and I would not give others unnecessary offence, or a handle against me.

The Congregationalist preacher owns twelve lots (which, I learn, were all or part given him), with his house, and school-house, or church, as the case may require, when the building is complete. He offers it for sale at \$5,000. He might be induced to sell for less, and then he would go away. He offers to consign all over to me, in case my society would pay for it, leaving the whole interest, so far as he was concerned, to us. The Sunday-school is quite flourishing. They have over one hundred regular attendants, and a great amount of musical talent in it, and an excellent choir could soon be raised up from some larger ones that attend, with those who are teachers. They have also a large, nice library, but, alas, nothing to teach the Church! I fear, and indeed you know, such things would be left out. I addressed the children, by invitation from the Congregationalist, and seemed to interest them very much, so that a number of little boys came to Church at night.

Leaving out of consideration what I am going to speak of soon, I have never seen a place where I seemed to be in the way of doing so much good as now. The people are very careless of good things, however, a more wicked people than I have met—wicked towards God, I mean—kind, and and social, and good, I believe, towards one another, but out of the way of all things religious—some Spiritualists, some Infidels. But I get a large proportion of these people out to service, and though I have thus far preached extemporaneously, God has enabled me to speak, with great freedom and boldness, the truth as it is in Jesus, and I rest upon His promise that His word shall not return unto Him void.

MICHIGAN.

FENTONVILLE AND HOLLY.

REV. O. E. FULLER, *Missionary, writes from*
Fentonville, under date of January 1,
1866:—

In my first and last report concerning St. Jude's Church, Fentonville, I gave a brief history of the parish from its first inception, down to the time when I was called as its first Rector, in January last.

I found a handful of poor, but willing people, who only required that their duty should be set before them in a clear, unmistakable light, in order to set about its performance.

Although they had for the first time pledged the payment of a clergyman's salary—a thing which many looked upon as almost madness—I at once assured them that they should not be content with the accomplishment of this;—that they should still further show their faith by their works, and according to their several abilities, contribute toward the payment of the debt upon the lots, and the completion of the church.

I at length pledged them to raise, at home, \$700, to apply on the debt and church, at the same time promising them that I would *try* to secure a like sum abroad. My part of the engagement I have more than accomplished; and, in behalf of the Parish, I tender my hearty thanks to many liberal churchmen in Philadelphia, and to a few in Western New York, as also in Michigan. The vestry in a week or two will have fully performed their part; and then as the condition of receiving the balance of what I realized abroad (\$800), will set about raising a sum to equal it, which they will doubtless accomplish during the coming spring and summer.

As yet, the chief expenditure made has been in the purchase of a fine-toned bell, weighing nearly a thousand pounds; it having been thought best to wait till spring before setting mechanics to work on the church, to which we expect to add about twenty-five feet, exclusive of vestry-room and chancel, thereby completing it as originally designed.

I hardly need say that I feel much encouraged in this new field, and have every reason to believe, that at an early period the parish will be able to assume the entire responsibility of my support.

The congregations have steadily increased, so that now they are three or four times larger than at first. Many are enquiring for the old paths where they may find rest for their souls. The Bishop of the Diocese visited us in the spring, and administered the rite of Confirmation to six, and now there is a large class awaiting his next visit. The unreasonable prejudices which formerly existed respecting the Church is fast dying out, and her holy, straightforward work of winning souls to Christ, gradually gaining the respect and confidence of the community.

HOLLY.

At this place, which is five miles from Fentonville, I appointed the first service of the Church, last May. We received the use of the Baptist house of worship, which we occupied every Sunday afternoon for about two months. From thence we moved to a hall, which we have supplied with a cabinet organ and a small bell. During my absence east, many of those gathered during the summer scattered, and it required several weeks after my return to draw them back.

It is proper that I should say, that there are only two or three persons who have any vital interest in this mission; and consequently, with no resident missionary, rapid progress cannot be expected.

NEBRASKA TERRITORY.

REV. G. R. DAVIS, *writing from NEMAHA CITY, December 9, 1865, says:*

I have the pleasure of reporting that our new church is nearly finished, and we hope to be able to celebrate the Christmas festival within its consecrated walls. There is also one fact in connection with my labors at Peru, which I desire to state, and which shows with what eagerness the people receive the blessed words of the Prayer Book. Since my last service, held about two weeks from the above date, I received a letter from one of the people, requesting me to bring them a "number of Prayer Books, for which they would willingly pay one dollar per book." When we consider that these people never heard the services of the Church until this last fall, such a request as they have made is most encouraging, and only strengthens me in the belief that where the Church is properly presented she will surely be received. Many of the people in this Western World are sick and tired of "schism," in its numberless forms, and are now asking for the truth, "as it is in Jesus," set forth by the "Church of the Living God." As the winter has now fairly set in, I shall be obliged to lessen my visits, as there are times when it is impossible for man or beast to cross the prairies, on account of the cold winds which sweep over them with such relentless fury.

The interest manifested in our services, at Brownsville, is daily increasing, and it is almost a certain fact that a church must be built there next spring and summer. It is one of the most important towns on the

river, and there was never a better time for the Church to possess the land than at the present. The prospects are most encouraging. Although there are three houses of public worship in the place, and all of them societies of five and eight years' growth, yet the congregations which attend the worship of the Church are far the largest. The good seed that was so faithfully sown by Bishop Talbot, during his arduous labors, is now springing forth in tangible fruit, and I thank God that we are to have such a noble successor, in the person of Bishop Clarkson. God grant he may be spared to labor among us for many years.

OREGON.

REV. J. McCORMAC reports as follows:

EUGENE CITY, Dec. 12th, 1866.—Since my last report I have made a visit to Salem, now left without a minister by the removal of Rev. James R. W. Selwood, its former rector, to Milwaukie. I spent the Sunday with them, and was delighted to find the Sunday-school still in operation, and some warm friends of the church at work in finishing their little church tower. Since my visit, I learn that the ladies have had a supper, and realized the sum of \$150 in gold, for making further repairs on the

building. The church there, however, I am very sorry to say, is still very weak, and disunited; and though very anxious to call a minister, are not able to maintain one at present without some help.

I continued my visitations to my various stations regularly until the 7th of last month, when the winter rains set in. Through the kind Providence of God, I have been enabled to fulfill all my appointments since my last report.

During the winter, I shall try to supply my place, amongst the little ones at least, by sending them some copies of *The Children's Guest*.

At Eugene City, since my last report, three others of our communicants have left us. There is only one communicant now who takes an active part in our Sabbath-school. We have about sixty children in our school, and I have been obliged to make teachers of some of the older pupils in my bible class, although they are not communicants. This is sad; yet, in watering others, God may see fit to water themselves. The ladies are preparing to give the children a Christmas tree, and I highly approve of this, for I think we cannot do too much to endear that solemn and glorious festival to the youthful mind. "Our sociables" have been revived, and are doing very well, at least in a pecuniary way.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from February 10th to March 10th, inclusive:—

Maine.			Rhode Island.		
Portland—St. Luke's, of which for So. clergy \$2.10.....	\$20 10		Crompton—St. Philip's,.....		1 60
Wiscasset—St. Philip's, for So. clergy,...	25 53	45 63	New York.		
New Hampshire.			Albany—St. Paul's, of which for Rev. R. M. Baker, Winchester, Va., \$25.....	136 00	
Keene—St. James'.....	14 44		Brooklyn—St. Peter's, for So. clergy,...	64 60	
Sanbornton Bridge—Trinity,.....	5 50		Cooperstown—Christ, of which for So. clergy \$15.....	18 50	
West Claremont—Union Church,.....	5 00	24 94	Cooperstown—Christ, an aged member, for Bishop Clarkson, \$15, for Indian Mission in Minnesota, \$5,.....	20 00	
Vermont.			East Chester—St. Paul's,.....	39 63	
Arlington—St. James' (Quarterly),.....	8 00		Fishkill Landing—St. Anna's,.....	45 00	
Rutland—Trinity,.....	11 21		Lithgow—St. Peter's,.....	9 00	
Wells—St. Paul's,.....	1 23		Malone—For Rev. A. B. Russell, \$5, to aid in rebuilding new church in Lansing, Iowa, \$5,.....	10 00	
Windsor—St. Paul's,.....	4 00	24 44	Mamaroneck—St. Thomas',.....	12 00	
Massachusetts.			Morrisania—St. Paul's,.....	42 85	
Boston—Church of the Advent, of which for Southern clergy \$12; for Nashotah, \$3,.....	278 87		Mount Vernon—Trinity,.....	35 49	
Connecticut.			New Brighton—Christ, contribution of members for So. clergy; Gold \$10, Premium \$3, Currency \$5,....	18 00	
Bethel—St. Thomas',.....	12 00		Newtown—St. James', Advent Collec'n,.....	82 00	
New Britain—St. Mark's,.....	25 00				
New London—St. James',.....	78 73				
Stonington—Calvary, for Rev. E. S. Thomas' Mission, Fairbault,.....	47 27	163 05			

<i>New York</i> —Church of the Ascension, of which to be specially appropriated by the rector, \$660 81; for Ohio \$5, for Bp. Whipple \$97,...	839 51
Grace, Harlem,.....	22 12
Church of the Incarnation, part of collection,.....	492 02
St. Philip's,.....	1 50
Church of the Transfiguration, of which for Bishop Talbot for the support of a missionary in Indiana, \$100,.....	949 50
"E." Quarterly stipend for Rev. E. P. Gray,.....	75 00
R. B. P.,.....	10 00
<i>Troy</i> —Part of collection at Delegate Meeting of the Board of Missions, 1/2,.....	311 07
<i>Williamsburgh</i> —Grace,.....	10 60 3245 19

Western New York.

<i>Ithaca</i> —St. John's,.....	90 65
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The aggregate of the following contributions from churches in Western New York was acknowledged in the March number. The names of the parishes and the amount contributed by each are here inserted.

<i>Albion</i> —Christ,.....	1 00
<i>Afton</i> —St. Ann's,.....	2 00
<i>Avon</i> —Zion,.....	7 00
<i>Batavia</i> —St. James',.....	38 70
<i>Halfwayville</i> —Grace,.....	15 00
<i>Bath</i> —St. Thomas',.....	20 33
<i>Bainbridge</i> —St. Peter's,.....	4 00
<i>Big Platts</i> —St. John's,.....	1 75
<i>Binghamton</i> —Christ,.....	11 29
<i>Boonville</i> —Trinity,.....	2 85
<i>Buffalo</i> —Trinity,.....	72 00
" St. Paul's,.....	185 34
<i>Brookport</i> —St. Luke's,.....	4 00
<i>Canandaigua</i> —St. John's,.....	15 22
<i>Clinton</i> —St. James',.....	3 50
<i>Cyde</i> ,.....	2 50
<i>Constanceville</i> —St. Paul's,.....	2 00
<i>Cortlandville</i> —Grace,.....	6 00
<i>Elmira</i> —Trinity,.....	25 06
<i>Fay,ville</i> —Trinity,.....	5 50
<i>Geneva</i> —Trinity,.....	213 68
" Ladies' Sewing Soc'y,.....	25 06
" St. Peter's Chapel,.....	40 00
<i>Greene</i> —Zion,.....	12 63
<i>Guilford</i> —Christ,.....	8 85
<i>Havana</i> —St. Paul's,.....	7 33
<i>Holland Patent</i> —St. Paul's,.....	9 00
<i>Hunt's Hollow</i> —St. Mark's,.....	7 33
<i>Lyons</i> —Grace,.....	56 43
<i>Middleport</i> ,.....	3 00
<i>New Berlin</i> —St. Andrew's,.....	12 00
<i>Norwich</i> —Emmanuel,.....	18 15
<i>Oakfield</i> —St. Michael's,.....	3 00
<i>Owego</i> —St. Paul's,.....	35 29
<i>Oswego</i> —Christ,.....	18 12
<i>Orford</i> —St. Paul's,.....	68 00
<i>Pierrepoint Manor</i> —Zion,.....	20 93
<i>Pittsford</i> —Christ,.....	26 05
" S. S.,.....	17 15
<i>Rochester</i> —Grace,.....	45 80
<i>Salamanca</i> —(Bishop Whipple),.....	16 80
<i>Seneca Falls</i> —Trinity,.....	15 50
<i>Sherburne</i> —Christ,.....	5 00
<i>Slancallees</i> —St. James',.....	12 77
<i>Syracuse</i> —St. Paul's,.....	74 50

" St. James',.....	10 36
<i>Utica</i> —St. George's,.....	8 03
" Grace,.....	03 52
<i>Watkins</i> —St. James',.....	6 14
<i>Watertown</i> —Trinity,.....	18 86
<i>Waterloo</i> —St. Paul's,.....	26 93
<i>Wethersfield Springs</i> —St. Clement's,.....	3 00
<i>Whitesboro</i> —St. John's,.....	1 00

New Jersey.

<i>Orange</i> —St. Mark's,.....	126 23
<i>Salem</i> —St. John's,.....	30 00 156 2

Pennsylvania.

<i>Churchtown</i> —Bangor Church,.....	64 69
<i>Lancaster</i> —(Of which for Bp. Clarkson's Mission \$50),.....	200 00
<i>Marcus Hook</i> —D. Trainer, Esq., for Mission work in new States.....	100 00
<i>Morgantown</i> —St. Thomas',.....	2 62
<i>Philadelphia</i> —Holy Trinity,.....	150 00 517 3

Pittsburgh.

<i>Lawrenceville</i> —for ".....	60 00
<i>Pittsburgh</i> —Trinity,.....	347 78
" " S. S., for Rev. J. Lloyd Breck, D.D.,.....	550 00
<i>Sewickly</i> —for Southern clergy,.....	7 43 985 18

Maryland.

<i>Rock Creek</i> —Parish, of which for Southern clergy \$56,.....	91 00
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Louisiana.

<i>Shreveport</i> —St. Mark's,.....	5 00
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Kentucky.

<i>Louisville</i> —Christ, of which for Bishop Clarkson \$36,.....	72 00
Special, for Bishop Quintard,.....	611 00 683 00

Ohio.

<i>Akron</i> —St. Paul's, for Church at Man- kato, Minn.,.....	15 00
<i>Cincinnati</i> —St. Paul's, for Bp. Whipple,.....	50 00
<i>Cleveland</i> —St. Paul's,.....	44 00
<i>Columbus</i> —St. Paul's, Chr'mas offerings,.....	42 75
<i>Peninsula</i> —Bethel, of which from Rev. T. B. Fairchild \$5,.....	11 00 162 75

Indiana.

<i>Indianapolis</i> —Christ,.....	25 00
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Michigan.

<i>Detroit</i> —Collections at Meetings of the Delegate Board of Missions, half,.....	301 54
Christ, for Southern clergy,.....	160 31
<i>Hastings</i> —Emmanuel,.....	5 50 467 35

Wisconsin.

<i>Wagon Landing</i> ,.....	3 00
<i>Racine</i> —St. Luke's,.....	20 63 23 63

Miscellaneous.

Interest on Trust funds,.....	401 50
Nazareth Hall—14th Birthday Frank, 16th do. Amelia, 18th do. Lewis,.....	3 00 404 50

Total from February 10th to March 10th,.....	7,375 36
Amount previously acknowledged,.....	41,634 80

\$49,060 22

DELEGATE MEETINGS

OF

The Board of Missions.

FEBRUARY, 1866.

MEETING IN TROY, NEW YORK.

In pursuance of the plan adopted by the Board of Missions during the last General convention, the first Eastern Delegate Meeting of the Board was held in St. Paul's church, Troy, commencing Sunday evening, the 25th ult., and extending through the succeeding Tuesday and Wednesday. This, and the simultaneous meeting in Detroit for the same purpose, were the first experiments under this plan. As such they were eminently successful; we are persuaded that they did the very work—brought forth the very fruit which was expected of them. It was the object of the Board of Missions in ordering these Meetings to awaken in the common heart of the Church a keener zeal—a more profound and intelligent interest in the cause of Missions. It was believed that if the people had more *light* they would have more *heat*; and that if the bishops and Clergy could be fairly drawn out and induced to open up their minds in direct and familiar discussion—in popular addresses and free conferences with each other—apart from all the customary restraints and gravities of formal deliberative bodies, they would find their own sympathies enkindled, and their own views of the urgency of the missionary work rendered—if not more expansive—at least more incisive and practical. The Board of Missions were firmly persuaded, both by observation and testimony, that the laity of the Church would be more liberal if they were better informed on this subject; and that the parochial clergy would be more powerfully stimulated in all missionary interests if they were more frequently called together for consultation, and invited to share in the thoughtful earnestness of the selected advocates of the great cause. It was deeply felt, moreover, that such are the magnitude and diversity of the missionary work now before the Church, such the urgencies for a vast increase of men and means in order to keep pace with the rapidly developing life of our country, that new and more telling expedients for arousing the attention of the Church must be brought into the field. As a result of this conviction, it was in effect

resolved that a larger, more energetic and determined coöperative effort should be put forth; that more should be demanded respectively of the living teacher, of the presbytery and of the missionary assemblies of the clergy and people. To give form and body to these convictions—to promote these purposes—these Delegate Meetings were direct to be held as the first among the new experimental instrumentalities to be tried. In this aspect, therefore, to record the assured and abundant success of the first of the Meetings is to record a really important event in the missionary life of the Church. Enough was done in Troy (and the same may be said of Detroit) to dispel all doubts as to the practical benefit likely to arise from this kind of effort: we have attended many of the Annual Sessions of our Board, but at none have we ever seen such congregation or such deep and prolonged interest; certainly, at none we can recall was as much money put into the treasury. As for the immediate local influence produced by these meetings, we have the most ample testimony from the resident clergy of its power and permanence. A wave of missionary life was set in motion which will not stop until our whole Communion in those regions shall have tasted its refreshing flood.

It was a capital feature of the arrangements that each speaker was assigned a particular theme. The list of themes, though not exhaustive of the general subject, went far toward covering its leading aspects. In this way, point, method and variety were secured. Nearly all the speakers adhered closely to their respective topics; and it is only justice, not praise, to say that the addresses were characterised by unusual fullness, pungency and nerve. To the very last, they were listened to with unabated interest.

The music on Tuesday and Wednesday evenings, under the direction of Rev. Dr. Tucker and Rev. Mr. Cooke, of Lansingburgh, contributed greatly to the unction and spirit of the meetings. And here we would make most grateful acknowledgment of the hospitable greeting extended by Drs. Coit and Tucker, and others of the clergy of Troy and vicinity, to all who came from a distance. Nothing was omitted which could add to their enjoyment of the occasion. Besides the Bishops of Vermont and Colorado there were nearly fifty of the clergy in attendance during the progress of the services; the Bishop of Vermont being usually in the chair. The services were inaugurated by a sermon from the Rev. Dr. Littlejohn, who took for his theme, "Christian Missions: the best defence of Christian Truth against Modern Scepticism." No account of the various points made in this discourse, or the line of argument pursued, will here be attempted. The clergy of Troy and Albany, and many leading laymen of the former city, have made an urgent request for its publication, with a view to its extensive dissemination through the Church. This request, we understand, is likely to be complied with.

On TUESDAY EVENING, Addresses were made by the Rev. Dr. Clark, of Waterbury, Conn.; Rev. Alexander Burgess, of Maine, and the Missionary Bishop of Colorado; the Rev. Dr. Littlejohn, who was to have spoken, being too unwell to meet his engagement.

On WEDNESDAY MORNING, after the Litany and Ante-Communion Service, the Bishop of Colorado delivered a brief but pertinent address upon the Gospel for the day, showing the nature, source and power of *faith*. The Holy Communion was then administered by the presiding Bishop, assisted by the Bishop of Colorado.

In the AFTERNOON, the Bishop of Colorado was called to the chair, and the Rev. P. K. Cady was appointed Secretary of the "Informal Meeting for the free discussion of Missionary topics by Bishops, other Clergymen and Laymen."

Rev. Dr. Littlejohn—who regretted his inability to speak on account of severe hoarseness—offered the following Resolutions:

Resolved, That in view of the great need of missionary information throughout the Church, we, the Clergy and Laity here assembled, pledge our earnest endeavors to increase in our respective parishes the circulation of the SPIRIT OF MISSIONS, and other properly accredited sources of missionary knowledge.

And whereas there are abundant proofs of the great advantage to the cause of Missions of frequent sermons and addresses,

Resolved, That we, the Clergy present, pledge ourselves to bring the subject formally before our flocks at least twice in the year.

This proved to be a meeting of unusual spirit and interest. The discussion, called out by the Resolutions, developed as it advanced, sufficient conflict of opinions to give it zest and animation. Though it took a wide range, and freely availed itself of the liberty of the occasion, it was, at every stage, full of meaning and point. Of the Clergy, the Rev. Drs. Clark, Haight, Coit, Twing, Pitkin, and the Rev. Messrs. Hopkins and William R. Johnson; the Laity—James Forsyth, Esq., and Hon. David L. Seymour participated in the discussion. The two latter gentlemen spoke with vigor and earnestness, evincing clearly their full appreciation at once of the duty of the clergy, and of the vast work that lies before the Church in this country. Mr. Forsyth touched upon the backwardness and neglect of the clergy in addressing their parishes upon the missionary and other claims of the Church, in language which we wish could have been heard by *hundreds* in our Ministry.

At the close of the discussion, the Resolutions were unanimously adopted. Let us hope that they will be faithfully carried out in letter and spirit.

In the EVENING, another public meeting was held, and was addressed by the Rev. Dr. Haight, Rev. Dr. Montgomery and the Rev. William C. Doane. We regret that our space will not allow us to give the addresses entire. The following reports are given, not as doing justice to the speakers, but as affording a general idea of the drift and handling of the topics assigned them. We copy the admirable and spirited report of the *Church Journal*.

The first speaker was the Rev. Dr. Jacob L. Clark, of Waterbury, Conn., whose assigned subject was "What we have done, and are now doing." He said that his theme might as well be "how *little* we had done," rather than how much: but still the retrospect showed much to be thankful for. He remembered, when he was himself a candidate for orders, hearing a lecture from the late Bishop of Pennsylvania, in which

he stated that the young men coming forward as candidates were not sufficient to fill the gaps in the ministry made by age, infirmity, and death; and he calculated how long it would be, at that rate, before the Church would not even have a name to live. Just about that time the missionary spirit awoke, and among the earliest subscribers were several honored names from this city of Troy, some of whom gave fifty, and some one hundred dollars. These honored names doubtless had representatives present among the congregation before him. A missionary periodical was then started which became extinct for a time, but afterwards revived again. It was about thirty years ago that our present missionary system was formed, with an outburst of missionary zeal and feeling which he hoped might in some measure be rekindled now. We should strive for some of that higher kind of devotion which made St. Paul ever willing to become accursed for the sake of his brethren according to the flesh. Special mention ought to be made of one whose name was seldom heard at such meetings as this, Mr. Lyde, who, on reading the letters of Gutzlaff concerning China, became deeply interested, and spent a large portion of his nights in prayer after others were asleep. He was a young man of brilliant talents, and had the brightest prospects here at home; yet he gave himself up to this work, and communications written by him (but without his name), and published in the missionary periodical of the time, showed how deep and earnest was his devotion. He graduated in 1834, from the Seminary, and was ordained a deacon by the Bishop of Connecticut: but he was never to preach the Gospel by word of mouth either to heathen or Christian: for immediately after his ordination he was taken sick, languished from July to November, and then died, having never preached his first sermon. He lies buried, with an appropriate epitaph, in St. Peter's churchyard, Philadelphia. He should himself never forget Lyde's last address to the students of the General Theological Seminary, in which he asked their prayers that he might go and be of some use to the perishing millions of heathens in China. Yes: Augustus Foster Lyde might be truly said to have *prayed* the Chinese Mission into existence: and *nine* devoted missionaries of the Church had since died in that field. Two years after Lyde's death, in 1837, Mr. (afterwards Bishop) Boone devoted himself to the work there. But this was not all. Just at this period, in another theological institution of the Church (Alexandria Seminary), Africa awakened a similar interest. One of the students was thinking seriously of the subject, when a grievous sickness overtook him, and while lying prostrated by it, and his physician told him that that was probably his last sickness, he said to a fellow student who sat up to watch with him, that if he ever recovered he would not shrink from duty, but would devote himself as a missionary to Africa. *Both* these missions were thus *prayed* into existence. In all the history of the Church it could not be shown that any mission ever originated in any other way. It was the same with the S. P. G., which was founded one hundred and sixty-four years ago, and originated *not* in any council, or convocation, or canon of the Church, but by a young presbyter and a noble layman of the Church talking together, and praying together concerning the needs of the Church: yet within these hundred and sixty-four years there was hardly a continent or island in the world that had not felt the influence of those two. Our own present organization had been in existence only about thirty years, and what has been accomplished! Where we then had *one* solitary missionary and *no* church edifice, there is now a large diocese, and there are flourishing churches thousands of miles beyond. *Nine* had died in China, *twenty-four* in Africa, and *hundreds* had sacrificed themselves in the work of Domestic Missions at the West. Some might think that St. Stephen had died too soon, and St. James had died too soon, and the same might be thought of all the other martyrs: but in the wisdom and love of God there was no such thing as *dying too soon* in the work of the Master. He makes the death of some men more fruitful than the lives of others. After enlarging upon this subject, Dr. Clark, in concluding, said he was himself indebted to a missionary for all he knew and felt of truth and religion, and he warmly urged upon *all* to do their part of the great work of bringing wanderers into the fold, and conveying the blessings of Truth and Life to those who have them not.

The Rev. Dr. Littlejohn being troubled with too severe a cold to permit of speaking on the "Hindrances to the cause of Missions," the Rev. Alexander Burgess then delivered an address on the "Emergencies of our Day and Country," including the condition of the Freedmen, calling for increased zeal and liberality. He spoke as representing those who had sympathised with the cause of the country through all its trials. It was a mistake to think that Church and State were parted here, for the State could

not afford to do without the Church, and the Church gave a sort of support to the State which could not be purchased with money. He called on the people to look upon their country as Christ looks upon it,—a nation of sinners, in need of a Saviour: and alluded to the probability of the approach of the cholera, as a further sifting of the nation. The children of this world, he said, shamed the children of light: and he compared the energy, vigor, and liberality brought out in the country's need, by the Sanitary and Christian Commissions, with the little that had been done for the Church. The four millions of freedmen were next alluded to, and also the multitudes of our returning soldiers. They were returning either with a sense of their duty to God made deeper by the dangers through which they had passed, or else more reckless, more hardened, more willing to set God at defiance than they had been before. Many of them had become so careless of death that they shuffled the cards and rattled the dice when battle and death were actually in sight. Besides, there were the hundreds who had all this while been possessed with the devil of speculation in business, caring only for the rise or fall of gold, and willing to resort even to forgery to increase their gains. Oh for the warm prayer of the Church, that Michael, our prince, may hasten to save the religion of the land! Then in the far West, our bishops and clergy see thousands of our young men without homes, or churches, or priests, seeking only after *gold*: and if they looked upward at all, it was only to ascend the mountains in search of the bright metal! To Idaho alone thirty thousand had gone out, and the Board had only one clergyman there, and besides him there was not even one person who even claimed to be a minister of the Gospel. Oh that the people would offer that petition (which he hoped would be in the Prayer Book by-and-by,) that God would send forth laborers into His harvest! Oh that on every Ember day "other seventy also" might be sent forth, to call down among men the spirit of the living God, and give to them the gospel and the sacraments of the Church! The four millions of freedmen were not now a responsibility resting upon our Southern brethren alone. The first cry of these emancipated millions, who had not yet learned to provide for themselves, was for food and raiment. Their next was for education, and this subject had interested thousands in the Church and outside of her fold. Willing hands and hearts and gifts abounded on every side: but it was for the Church to care for their *spiritual* needs. In August, in the year 1607—the same year in which Virginia was settled—an English ship, commanded by Sir George Popham, touched at the mouth of the Kennebec river, not twenty-five miles from the home of the speaker. The Rev. Mr. Seymour, a man of very good family, and a clergyman of the Church of England, was chaplain on board that ship. On landing, he celebrated divine service according to the liturgy of the Church of England, and the second lesson of the morning service that day contained the declaration that God hath made of one blood all nations that dwell on the face of the whole earth. Those words were caught up by the pines on that coast, and they had been whispered from generation to generation ever since. The Church thus consecrated the soil of New England, by a prediction of what should be when she has filled the whole world. We were *now* feeling the influence of that consecration, the omnipotence of that prediction. The Church, in her ministrations at the font and altar, has always recognized that all men are of one blood: that by the sacraments all men are members of Christ and of each other. As Philemon, a slave, was (when converted and made a Christian) no longer regarded as merely a slave, but rather as "a brother beloved," so should the Church now do all that she could for the freedmen. The Southern dioceses were at present unable to bear the whole burden, not only by reason of their poverty, but their lack of ministers also. In Georgia there had not been a candidate for orders for six years. In South Carolina it was the same. In Alabama there had been only six in six years. The claim was therefore the heavier on us. Outside the walls of Rome, in the deserted Campagna, a large and splendid church was built near the spot where St. Paul was martyred; and this not to accommodate a congregation—for there was little or none—but only to show the sense of obligation which the Romans felt towards St. Paul. So we ought to go forward in the work, to show our sense of obligation for all that God hath done for us. He closed by alluding to the thoughts suggested by a collection of coins, one of George III, suggesting that it might have been used to hire Hessians to come over here to ravage our land; one of Charles II, suggested that it might have been the price paid for modesty and virtue; one of the Pope suggested that it may have been used to buy a grace which God does not sell; but a gold *Angel* (a coin which continued in use in Europe longer than any other) suggested that it might have been used only in works

over which the angels might rejoice. He hoped that those before him would lay up for themselves some coin that might pass current hereafter among the angels in the kingdom of heaven.

The Missionary Hymn, "From Greenland's icy mountains," was then sung with a heartiness and fervor that we have never heard excelled, after which,

The Missionary Bishop of Colorado delivered the closing address, being introduced by Dr. Haight, with a few words, in which he alluded to the Bishop's election to his far Western jurisdiction among the mountains, the excellent position at the East which he had given up, and the zeal and energy with which he had devoted himself to his great work.

The Bishop of Colorado expressed the hope that this meeting was the opening of a new era in the History of the Missions of the Church. In 1835 the Church had reaffirmed a principle that was as old as Christianity; and not new, viz: that the Church itself was a Missionary Society, and that every member of it was by his baptism the member of a Missionary Society. That was a happy epoch, and it had the happiest effect upon the extension of the Church. These meetings now begun, would, he hoped, prove not less fruitful of good. People might say that all this was the affair of the Bishops and Clergy only; but Bishops and Clergy have only the same stake as the People, and that is, *the salvation of their own souls*. When the last Day shall come, the people will rise from the dead, not to be spectators at a missionary meeting, but to receive their *part* in that resurrection, and with Bishops, Priests and Deacons, give an account of their stewardship. All had received some ability—in life, reason, time, influence, talent,—and whether they had one talent or ten, all were bound to use for the Master's service what had been received from Him. Did this mean that each should take thought only for his own soul, and let all the rest of the world go? This was not the law of love! This was not loving our neighbor as ourselves! All should help in doing the will of God, which is, that the whole world should be saved, and there should be one Lord, one faith, one baptism, and one Church, for the whole. Every member of the Church was a part of God's instrumentality for doing this great work, and it was high time that it should be realized. When a mother brings her child to the font to receive the sacrament of Baptism as the seal of the Covenant, it is signed with the sign of the cross in token that that child shall be a *soldier*. What is it to be a *soldier*? The whole country had been taking lessons in that for four years past. They had *seen* what it was to be a soldier; to meet a strong, bold and determined enemy, to endure the fatigues and dangers of the campaign, to sunder for the time (perhaps forever,) all ties of home, to be entirely at the command of a superior officer, and to peril life itself every moment in obedience to his commands. Now it was not only Bishops and clergymen, but it was *all baptized persons* who were thus pledged to be *soldiers of Christ*. If Christians are living so that there is no campaign, no sacrifice, no exertion, no obedience, no self-denial in their daily walk, where is their *life of a soldier*?—and where is the *soldier himself*? No man can be a *servant* without *rendering service*. Yet men are willing enough to enrol themselves as servants; willing to be baptized, confirmed, become communicants, attend the sanctuary on Sundays, and by-and-by they die and are buried; but where, all this time, has been their *service*? Now if the principles he had here laid down were true,—if there was a warfare, a *severe warfare*, going on with the world, the flesh, and the devil, in which warfare we were all enlisted to be soldiers and servants, then *every one* of us ought to be deeply interested in all that belongs to a missionary meeting. Each should examine and see *how much* of money, influence, powers of mind, and personal service, he could give to the great and glorious work of extending the Kingdom of the Redeemer, each one should ask himself, solemnly and honestly, as in the Divine presence, What have I done? Where have I been during this battle,—in the ranks, or out of them?—in the rear, or in the front? Answer these questions as in the light of God's word. If you can answer them well, you will sleep soundly, ready for life or death as it may please God. But if you find that your past has been one of forgetfulness, want of zeal, indifference, then it becomes a duty to redeem the time. Now the Church had laid on him the jurisdiction of a region in the very far West. He had accepted it, and by God's grace hoped to meet the responsibility thus placed upon. He was now anxious to find how deeply the Church was really interested in the work she had thus given him to do. The first step must be to secure clergy to go with him. He must ask them to leave their happy homes, full of pleasant associations, and go to the very front, on the outer borders of civilization,

because their hearts were in the work, and *only* because they were soldiers and servants. It is necessary to *share* in the great battle, if one would share in the glory of the victory, he was not speaking of himself, but of what he should have to ask others to do. And yet what motive could he press upon those ministers who were to go with him, that was not equally binding upon all the people before him? If those ministers had a God to glorify, so had the people. In this season of Lent it was well for men to remember that in their Christian life there should be *some* self-denial, some imitation of Christ. Every man, woman, and child should remember, at least in Lent, that their *whole life* should be offered as a *sacrifice* unto God. This was the true measure of how much to give and to do. Now, how much had his hearers *given* to this cause? Had they ever felt what they gave? Had they felt it *severely*? It is customary to put in the plate what happens to be convenient at the time: but if it is not even *felt*, can it be regarded as a sacrifice? If the people of God really *made* offerings that were worthy of the name of *sacrifices*, should we be here talking about \$75,000 a-year? No! The Missionary income of the Church would be reckoned by *millions*: as the Methodists are talking of now, and with a fair prospect of realizing it too! Now the jurisdiction confided to him contained 333,000 square miles, Colorado alone (about one third of the whole) being as large as the whole of New England and part of New York. The three missionary jurisdictions contained territories so large, that if the Church population in them should become as dense as it is in Connecticut, it would need 25,000 ministers. The population was now pouring in thither, in a rushing tide. There were, in his jurisdiction, only two self-supporting parishes as yet; but the wealth of that country, in mineral resources, seemed to be greater than that of any other part of the known world. What then was to be *done*? Should he be sent out there *strong* enough, in men and means, to meet the wants of the people? Where else would they find *salt* to save them? What was more corrupting than a large population with no religion?—with no object but to dig gold out of the bowels of the mountains? Nothing could be more fearful than the effect of unsanctified wealth upon the unsanctified heart. Now there were *just three* clergymen of the Church in all that vast region. Should he have *more*? The answer lay with the people. The question is, whether the Lord has an army *here*, of soldiers *here*, who were ready for sacrifices *here* at the word of their Great Commander? With *this*, they could easily occupy all the barren land in the country. Nor did he ask it as a gift, but as a *debt*. An angel was sent from heaven to tell Cornelius that his prayers *and alms* were remembered of God. What is prayer *alone*, but the expressed condition of souls that are in such a condition that God will pour down a blessing. And *alms* also are just that same thing. It is not that there is any power in the money to bring down a blessing: but it is merely an instrument which the power of God makes to be effectual. He mentioned an incident connected with his own Sunday-school in Boston. A boy ten or twelve years of age, came to that school, and gave, out of his own earnings, one cent a week. He fell sick, and when on his deathbed, told his grandmother that he was going to die and that he wanted *her* to carry one cent a week to that Sunday-school for him as long as she lived. And ever after to her dying day, that aged woman, out of the depth of her poverty, saved 52 cents a year, which she brought to the school for her dead boy. There was *true love of the Saviour* in a boy whom some would have thought too young to be confirmed! How many communicants there were in fair circumstances too, who did not even give as much in a year as that poor boy! Let the heart only be full of the missionary spirit, and the *life* would soon be full of missionary work.

The Rev. Dr. Twing then said a few words as to the collection. The primary object of these meetings was not to get large amounts of money, but to *awaken interest*. He hoped that a missionary conflagration would be kindled in Troy, which should enwrap the whole city, and yet harm nobody. The collection was then made, after which the Bishop of Colorado offered prayer, and the Presiding Bishop gave the blessing.

ON WEDNESDAY EVENING

Another public meeting was held, on the same general plan as that of Tuesday evening, the Bishop of Vermont presiding. When the time for the addresses was come, the Rev. Dr. Haight mentioned that a telegram had been received from the similar meeting which was being held simultaneously at the city of Detroit, and which stated that they had had "glorious meetings, with four Bishops and fifty clergy." An appropriate

response had been returned, which was probably at that moment being read at the meeting in Detroit.

Dr. Haight—in the absence of the speaker appointed, and in the continued inability of Dr. Littlejohn to speak to so large an audience—then made a most interesting address. He alluded to the instrumentality of Mr. Lyde in establishing the China mission, as stated by Dr. Clark on the evening previous. Nothing could be said of Mr. Lyde beyond the truth. He (Dr. Haight) was then just commencing his ministry, and saw Mr. Lyde frequently in his room; he could therefore bear witness, from personal knowledge, to the truth of all that had been said in his praise. His own memory, however, went back a few years further—to the year 1820, when, in Philadelphia, Dr. Wainwright (since so dear to this Diocese as Bishop) preached a sermon that vibrated through the whole Church like a powerful electric shock. He was then rector of Grace church, New York, and was known as an uncompromising Churchman. As such, it was at that time doubtful whether he would come out for Foreign Missions; but he was so impressed with the truth on this subject, that he cut loose from all party ties, and struck a loud and triumphant note, which reëchoed from one end of the land to the other. It was long, too, before the services of Bishop Doane could be forgotten. He was then just commencing his ministry at Boston, where he started a weekly periodical entitled *The Missionary*, which set forth the same great truths embodied in Dr. Wainwright's sermon. That was the *beginning* of missionary work beyond the bounds of our then organized Dioceses. There had been much of the missionary spirit from the beginning, but the vast wastes within the limits of the organized Dioceses so heavily pressed upon the ability of the Church, that it was considered impossible to do anything beyond them. But with the sermon he had spoken of, a spirit was kindled among the young men of the Church, which had never since died out. Three months after that sermon was preached, Dr. Wainwright preached another, of almost equal power, at Hartford, on the subject of our duty to Africa and the African race, a subject which had always been one of great interest to Churchmen, and was now presented to them in the organization known as the Church Freedman's Commission. All knew the mighty change wrought during the past four years, by which four millions of the African race had been suddenly emancipated. At the late General Convention, this was one of the first questions that called for their attention,—“*What is the duty of the Church towards these four millions?*” Cut loose from all their old friends, and plunged into trials and temptations for which they had had no previous training or preparation, *could* Christian men, Christian Bishops, Clergy and Laity, *fail* to feel their great responsibility? *Impossible!* At once it was determined that immediate efforts should be made to do something, at least, of the work of the Good Samaritan. This was the first idea of the Church Freedman's Commission. A second reason for action was the impossibility that these *four millions* of persons could exist *without great detriment to the State* in every way, unless they should be taken by the hand, befriended, and taught their duty to themselves and to God. Even if there were no such thing as Christianity, *patriotism* demanded this at our hands, and that it should be done instantly. At once, therefore, the scheme was adopted by the Board and by General Convention. The Executive Committee was organized in November, and they began their work with trembling, apprehending serious differences of feeling, owing to political as well as other causes. But they soon concluded that they had one thing to do, and that was, to go forward at once, and *do good* to the bodies and souls of the Freedmen. Their correspondence with the Bishops and Clergy at the South showed that they were willing to receive the aid that we could give; and their correspondence with Bishops and Clergy at the North showed a willingness to bestow all the time and labor necessary in order to make the work succeed. The course of the Bishops and Clergy of the South had indeed been of the most gratifying kind. In every case they had followed Providential indications of what they ought to do. Large supplies for the bodily wants of the Freedmen had been forwarded. A school had been established in Richmond, Virginia, in a building erected for a colored Episcopal church, and with the sanction of the rector of the parish, the Rev. Mr. Dashiell. It was taught by two accomplished Christian ladies. Two others of the same class were engaged in the same work at Newbern, which Bishop Atkinson thought would be a good place to begin at, and one of his own clergy gave his coöperation. At Norfolk, a successful school had been established in the leading Baptist colored meeting-house, where 115 children were taught by a clergyman of the Church. The Commission had also taken partly under its patronage a Colored Orphans'

Home at Memphis, established by the widow of Col. Canfield, who fell at the battle of Shiloh. She had, by her own efforts, gathered there a large body of the orphans of Freedmen, and assistance was now to be given her in the work. Preparations were being made for a school at Raleigh; an application had been received from Kentucky, and another from the Bishop of Arkansas. South Carolina, too, at the recent Diocesan Convention, had made the Freedmen the subject of a special report, and resolutions were adopted embodying the most complete and efficient organization possible, in the present emergency, for doing their whole duty to the Freedmen. The forthcoming number of the *Spirit of Missions* would contain very full and interesting information in regard to this part of the work. Dr. Haight then passed to the subject assigned him, namely,—“The wealth of God’s people tributary to the cause of Missions, and the rule and measure of Christian giving,” upon which he enlarged with much earnestness, appealing to the career of the late lamented Robert B. Minturn as a model of what should be “the rule and measure of Christian giving.”

The Rev. Dr. H. E. Montgomery followed, his theme being—“The cause of Missions, though old as the Gospel itself, ever new and fresh with the life and presence of Christ.” No heart could entertain the Gospel without desiring to let it forth to reach the hearts of others. One might as well try to dam up the living springs that God hath opened among the everlasting hills, as to dam up the fountain of love and piety within the breast. The Gospel story was like the green of Spring time,—as old as Creation, and yet ever new. To make us one with God was the great object of Redemption—the mystery of the Ages: and our privileges under the plan of redemption were two-fold—the speaking to the Father in prayer, and the receiving of His message through Christ. The stream of Gospel truth was like the one River of Paradise, which, flowing out, thence was parted, and became into four heads, to carry fertility to all the world. One promise pressed to the heart by the hand of faith was of unspeakable preciousness. What, then, could be said of the whole field of Scripture, the valleys of which are set so thick with this spiritual corn that they may be said to laugh and sing? The Prayer Book, too, was, as it were, the Bible turned into prayer. It answered all occasions, and instances were given of shipwrecks at sea, and of sick chambers on shore. After illustrating his subject under a variety of forms, he alluded feelingly to the departed Hoffman and Boone, and asked who should be “baptized for the dead.”

To the Rev. Wm. C. Doane was confided the theme of “The Promotion of Missions, one of the noblest forms of love to man.” Our limits will not allow us to do justice to this beautiful address. The subject was to be illustrated, he said, rather than proved, for its proof was already deep in the heart of every Christian man. It might be in faded characters, indeed; but perhaps God would give grace to refresh and renew them; and the heat of his heavenly fire would bring out into prominence the words of the old truth. The theme was too mildly stated. Instead of “one of the noblest,” Missions was *the* noblest form of love to man. A “mission” was merely a “sending,”—it might be the sending of an army to conquer an enemy, or of a ship to feed the hungry, or of a printing press to a land destitute of knowledge: yet, by universal consent, as the Bible (which means only *Book*) was the Book of Books, so Missions was understood as the sending of the Word of God, the gift of grace and glory to perishing men. He then drew an elaborate and graphic comparison between the work of the Sanitary Commission and the Freedmen’s Bureau, on the one hand, and that of Church Missions on the other, proving the far higher and nobler character of the latter. Love should cover every work all over. Love must supplement the nation’s gift of freedom; or it would be of little worth. Man was made in the image of God; but, stained with sin, he needed to be washed in the Blood of Redemption in order that that image might be more clearly seen. So with the heathen at home, who had long forgotten the grace of their baptism, that grace must be revived afresh. The image of God, of God incarnate, of God the Sender, as well as God the Sent, must be painted, incarnated, within the heart of man himself, so that *he* shall feel himself *sent* to others also—shall become in his turn the *sender* of the good tidings to those who are in darkness. The power of the work meanwhile rests with God, though in the promotion of it He uses largely the instrumentality of man. The warm spring wind of God had broken up the ice of the river—an apt figure of the hard-heartedness and coldness of man—and yet the ice had not disappeared; its broken masses yet choked the stream, though it was moving off, and softening, and disappearing daily, towards the sea. So the cold indifference of the

Church had been broken up though it had not disappeared. It was daily softening and would be borne down by-and-by to the sea of forgetfulness. He then insisted that prayers and alms must go together. Prayer without self-denial had no wings by which it could rise from earth to heaven—no *power of faith*, for faith without works is dead. He compared money alone to the massive engine, which is but wood and metal. If left to itself it would rest upon the track till doomsday without moving. The water was like human love, with no expansive force until heated by love divine. The coal was like self-denial, dark and cold as human merit, until kindled by the fire divine and fanned by the breath of the Spirit; and *then* every part and portion of the whole structure was endued with a power which could drive onward to the remotest corners of the earth.

Dr. Twing then made one of his brief, characteristic addresses, with incidents of his experience in his work of raising money for Missions, and kindling to a glowing warmth before he reached his conclusion. The collection was then made, after which *Comfort ye*, from the Messiah, was exquisitely sung by the Rev. Mr. Cooke of Lansingburgh, followed by the chorus *And the Glory of the Lord*, in which the large body of singers did themselves great credit. The Bishop of Colorado then offered the concluding prayer, and the Presiding Bishop gave the Blessing of Peace.

A large share of the success of these meetings was due to the Rev. Dr. Tucker and the Rev. Mr. Cooke, who, aided by the members of the choirs of the churches of Troy and others had taken charge of the Music for Tuesday and Wednesday evenings, Messrs. Church and Saxton presiding at the organ. On Wednesday evening the music of Tuesday evening was repeated, with one or two exceptions: and the fervor was even more marked than before. Such *actual examples* do more to advance the cause of true Church music, than anything else.

The collections at the above meetings realized nearly \$1,000. This is over and above the regular collections in the parishes of Troy.

MEETING IN DETROIT, MICHIGAN.

The following account of the meeting in Detroit has been kindly furnished, at our request, by the Rev. Mr. Armitage, rector of St. John's Church, in that city. Lively as his description is, nothing save actual presence at the services of the occasion could possess one with an adequate idea of their spirited and most deeply interesting character. All things harmonized to the production of the most satisfactory results. The thoughtful kindness of the Bishop, and of the other clergy of the city, with resident lay members of the Board of Missions, whose correspondence with brethren throughout the diocese, and in other neighboring dioceses, brought together a goodly number of the clergy—the abundant hospitality which made welcome all who came—the delightful order of the services, in which there was everything to touch and interest the Christian heart—the earnest and spirited character of the sermon and addresses—and withal, the most charming weather, like the sweetest of Indian summer days, combined to make his meeting one never to be forgotten.

ACCOUNT BY THE REV. MR. ARMITAGE.

The first of the Delegate Meetings of the Board of Missions "west of the mountains," was held in Detroit, on the last days of February. As soon as he heard that Detroit was to be thus favored, the Bishop of the diocese called the clergy of the city together, with the two lay members of the Board for Michigan, to consult on the arrangements for the meeting. Three objections, or rather regrets in the appointment, were felt, stated, and then put away. The first, that the meeting should occur in Lent, when few of the clergy could be expected to attend; the second, that it should come in the dull season of the business year, when Western people do not feel at their richest; the third, that it should come just after the Churchmen of Detroit, for local purposes, had been raising over twenty-five thousand dollars. But the last two regrets were lightened by the feeling, on which the Detroit clergy have acted for several years past, that the money raised at missionary meetings is secondary to the information given and the interest awakened.

The arrangements were entrusted to a committee, who sent an urgent circular of invitation to the clergy of Michigan and the surrounding dioceses. In the answers and the no-answers to this, the mistake of holding the meeting in Lent became very apparent; and only fifty of the clergy attended. Perhaps the number might have been trebled or quadrupled in the Easter season, when almost every clergyman, after the close labors of Lent, likes to get away from home for a few days. Probably the same cause operated against the coming of more delegates and brethren from the East, which is much to be regretted. Not that the West cannot furnish its own speakers and preachers; but these delegate meetings had been expected to promote mutual acquaintance between East and West, which many Western Churchmen now feel to be wanting. The Rev. Mr. Parvin, and the Rev. Secretary of the Foreign Committee, were the only brethren who appeared from beyond those "mountains" which seem to loom up like a barrier before the Eastern mind. The Rev. Dr. Howe, who was to have preached the opening sermon, was prevented from attending by unavoidable engagements at home. Beyond those

three names no provision was made for this special advantage of the new plan, which we hope, will be more regarded in the future.

THE OPENING SERMON.

Dr. Howe's place was most acceptably supplied by the Rev. John W. McCarty, rector of St. Paul's, Cincinnati, who preached the opening sermon, on Sunday evening in St. Paul's, the mother church of Detroit, her four thriving daughters all closing their own houses, and coming back to crowd the old home with their children. Evening Prayer was read by the Rev. Messrs. Bellam, of Indiana, and Paddock, of Detroit; the lessons by the Rev. A. M. Lewis, of Detroit, and the Rev. Albert Lewis, of Dexter. The Bishop of Iowa was in the chancel, with the Bishop of Michigan, and the chief clergy. The sermon was most able and eloquent, suggestive, and likely to be linked with its text in the memory of most of its hearers.

THE MEETING ON TUESDAY EVENING.

It would be an improvement to assemble for free discussion on Tuesday afternoon as many of the visitors could arrive by that time, and the benefit of the whole meeting must be looked for in the discussion of missionary topics quite as much as in the formal addresses. According to the programme, however, the first gathering was for the missionary meeting, on Tuesday evening, in Christ Church, the oldest of the aforesaid daughters, who has renewed her youth in her beautiful new building, for which she finished paying on Christmas day, by the offering of eight thousand dollars. The Bishop of Huron, the neighboring Canadian diocese, arrived just in time for this service, and Bishop M'Ilvaine and over forty of the clergy of Michigan, Ohio, Wisconsin, Illinois, and Indiana, were also present. The Rev. Mr. Denison read the opening service. Bishop M'Ilvaine, presiding by virtue of seniority, after a few introductory remarks explaining the plan of the Delegate Meetings, announced the first speaker of the evening, the Rev. Wm. E. Armitage, on "What we have done and are now doing."

ADDRESS BY THE REV. MR. ARMITAGE.

Mr. Armitage began by saying that he had objected to being a delegate to this meeting, held in his own home, but being under the orders of the Committee, and made to serve, he would take the opportunity of welcoming so many of the clergy and brethren to Detroit, which they would remember was for many years a mission station of the Church. He had heard a venerable lady of this parish, lately deceased, relate, that on Sunday morning in those old times, the missionary, the Rev. Mr. Cadle, when about to proceed to the Lord's Supper, asked his little flock to return thanks to God for the increase of the Church in Detroit, as they would observe that there were now *eleven communicants!* We have more than multiplied that number by a hundred; and Detroit may serve as an illustration of the work of the American Church upon this continent. We send out to the fields beyond us missionaries who plant churches, or laymen from our parishes, who become centres of Church feeling and effort; and in the growth of the country these small beginnings are strengthened until they in turn take up the mission-work. He declined giving statistics; and declared that his theme might better be stated, "What we have not done, and are not doing," in the great effort to spread the gospel of Christ in the Church of Christ. He said that, although there were inconveniences in the choice of the season of Lent for this meeting, there was certainly the advantage of presenting the grand theme before hearts peculiarly prepared for it. In the daily discipline of Lent we are learning more and more to prize the blessings of the gospel in the Church, and therefore may surely be expected to enter more heartily

into the discussion of the means and modes of doing our Master's work, and bearing those blessings to yet other souls, who have all our need, with little or none of our abundant supply. He claimed for our devoted missionaries greater honor than they receive from most of us, and for the cause which we had met to promote, the heartiest and most persevering sympathy.

ADDRESS OF THE REV. J. H. RYLANCE.

The Rev. Dr. Cummins having been detained, the Rev. Mr. Rylance, of Cleveland, took his subject, "Hindrances to the cause of Missions."

He said, 1st, That perhaps, in our endeavors to carry the Church forward into large Missionary enterprises, *we have been too cold and stately*; bearing witness to order only, and relying too much upon the hope that our people would act from principle and a sense of right; whereas the popular heart needs stimulating through means such as those the Board has devised in these Delegate meetings, where crowds may be addressed by intelligent earnest men, and the enthusiasm awakened become contagious.

2d. On the other hand—and this hindrance is perhaps a reflex consequence of the first—*the people have relied too much upon the Clergy*, and others officially connected with the work; not only to shape plans, &c., but to render them effectual. "Are they not appointed and sustained for this very purpose." This assumption is very pernicious. What can the Rector of a parish do, if the members refuse to be active coöperators with him? What are officers of an army, without the rank and file? So of our Board of Missions, they are weak without the earnest zeal, and love, and liberality of the great body of the faithful. There is not only a place, but a work for every man, woman and child of competent years, in the Church of God; and, as a rule, only so far as this truth is felt and practically acknowledged by her children, is the Church powerful for good in the world.

3d. *We have all had too exclusive a reliance upon organization*. Plans and schemes now perfect soever, never work themselves, they must be made vital and effective by the power which operates through them. The Church has all we can ask in the way of equipment—a complete *Gospel*, not refined upon and limited and crippled by human speculations, not forced into the narrow world of human systems, but retaining all its grand original dimensions. We have a divinely authorized *ministry*, with an *order* coming down to us from Apostolic times. By these, a band of men once "turned the world upside down." It is our reproach, that with the added experience and strength of eighteen centuries, as much cannot be said of us. It is much to have the anatomy of a Church,—“the whole body fitly joined together and compacted by that which every joint supplieth”—but there must be more. The law of its healthy *growth* and development is “according to the effectual working in the measure of every part; each member in his own place, doing his own work up to the measure of his capability; then only will the body “make the increase to the edifying of itself in love.” If we are content to inherit the historic glories of those who once did such valiant work for God; if we make our boast of their achievements, girding ourselves in their armor only as a sort of holiday exercise—playing at churchmen—being a puny, cowardly race ourselves; then will the scorn of men, and the anger of God rest upon us. We live in an age and among men of an earnest practical sort, who are forward to ask us, not how perfect our theories are; not about lineage and prestige so much; but *how much can we do for God and men, with all the advantages we inherit?*

Mr. R. also dwelt briefly upon one or two practical hindrances more especially pertaining to the domestic field. He condemned the inadequacy of the means afforded to

missionaries, who are often anxious and disheartened, wrestling with the question how to live, instead of being able to give their composed and undivided strength to the work of God.

The speaker then turned to ask, what are the available remedies? and, first with *the constraining power of the love of Christ*. Let pastors and people pray for this, and being "shed abroad in our hearts," we shall henceforth live, not unto ourselves, but unto Him who died for us, and rose again. Feeling that we are not our own, we shall glorify Him in our bodies and in our spirits, by whose blood we are redeemed from sin and death.

Next to this, we need *the spirit of earnest and decided loyalty to the Church*. Many are weak among us, because they never seem to have got beyond a hazy, indistinct sense of conviction that there is a Christianity in the world, but whether here rather than there, or whether anywhere at all, in a positive embodied form, they have not been able to make up their minds; hence, they look on, merely listen and speculate; or with little sympathy they feel, or whatever little endeavor they make, they scatter these over a wide dissolute field. Now we need to feel, that whatever may be said of others, *for the Church of God is here*. We are to sustain positive vital relations with it, and to do its work. Here is our field wherein to toil; here are the appointed implements of spiritual industry. Let every man seize that which belongs to him. Dismiss the idle vacant mood of mere religious sentimentality, and work in the spirit of faith and prayer, patiently, earnestly, and to the end, until the Master cometh to reckon with us.

EMERGENCIES OF OUR DAY AND COUNTRY.

The Rev. John W. McCarty, of Cincinnati, was the next speaker, after the hearing of the 104th hymn by all the congregation; his subject, "Emergencies of our Day and Country, including the condition of our Freedmen, calling for increased zeal and liberality." Mr. McCarty proceeded to handle his topic with earnestness, pointing out first the special emergencies rising out of the war, from which we have just not issued. The condition of the South was sketched, with its wide and appalling desolations; and of the North, with its lately disbanded armies, rushing forth with fresh almost wild, impetus to new fields of enterprise; with the roused and intensified passions on both sides; and the speaker asked how we are to pervade all this seething mass of intense energies, good and evil, with a principle of safety. We must cast with liberal hand the sweet and pure Gospel of Christ, the Gospel of peace, of love and true unity.

Passing on to consider the branch of his subject relating to the Freedmen, Mr. McCarty sketched a touching scene, witnessed by himself, of prayer, amidst all the profane ribaldry of the camp, on the part of a squad of negro prisoners brought in belonging to the Rebel General Forrest, whose papers of manumission he, as temporary A. A. G. at Memphis, after the capture of that city, had to sign, among the very first he believed, of the kind, under the then just issued order of the Commanding General. If his auditors could have heard the fervent thanksgivings, and seen the streaming tears within that little group, he thought they would all have felt that they must go, and, like Phillip to the Ethiopian Eunuch, preach Christ to them. We must take hold of this question of the Freedmen; it is upon us, and we cannot, we dare not, throw it off. God had, of late years, given us three great calls for liberality and for faithful labor, the PANIC of '57, the REVIVAL which accompanied and followed it, and now the REBELLION. Shall we wait till He gives us yet another? Let us be true and doing now, lest our candlestick be removed, and given to another.

BISHOP McILVAINE ON FOREIGN MISSIONS.

In the absence of Dr. Howe, to whom this theme was assigned, Bishop McIlvaine spoke on "the special claims of Foreign Missions," aiming to show that "Foreign" and "Domestic" were but terms of convenience, the mission work being one and relating to the entire field under our blessed Lord's commission—the world. This real unity of the field he richly illustrated by other declarations and acts of theaviour and His Apostles, and then passed on to call attention to the grievously neglected state of our Foreign Missions from the recent deaths of such men as Boone and Hoffman. God has so visited us. Wherefore? To discourage? Nay, to arouse, to awaken to a true and lively sense of the pressing need of the work, and to call out, to put into action, our own love and sense of responsibility. The Church must get away from the past, and live up to the measure of her duty in the present, and then her reward will be sure, when her work shall be done. After Bishop Heber's hymn, sung as it is seldom heard, a collection was taken, amounting to \$140—\$160 having been giving in the same Church on Sunday morning for the Southern clergy fund. And the happy meeting was closed with the blessing of peace.

THE SERVICES ON WEDNESDAY MORNING.

On Wednesday morning, in St. John's Church, the youngest but not the feeblest of the daughters, there was a good congregation of the laity to join with the clergy in the Holy Communion. Morning prayer was read by the Rev. Samuel Marks, who was a missionary in Michigan when Bishop McCoskry came to the Diocese in 1836, the Rev. Dr. Walbridge, of Toledo, Ohio, and the Rev. Mr. Parvin, of Penn. The Bishop of Huron read the Ante-Communion. Bishop McIlvaine made a beautiful address on the idea of vicarious sacrifice as the central thought of the Gospel, and the chief significance of the Holy Eucharist, and proceeded to the celebration, Bishop McCoskry and Bishop Lee assisting as far as the prayer of consecration, and the four bishops distributing the sacred elements. The alms at the offertory amounted to \$64. The chanting and singing was strictly congregational, the Communion Hymn being the last three stanzas of the 94th, which so happily combined the blessed Sacrament with the cause of missions.

THE MEETING FOR FREE DISCUSSION.

In the afternoon, at three o'clock, the meeting for free discussion of missionary topics was held in St. Paul's Church, after a short opening service. The Bishop of Ohio took the chair, and the Rev. Marcus Lane, of Illinois, was appointed Secretary. Bishop McCoskry called upon the Rev. Dr. Tustin, who had lately revisited the Southern States, to give his impressions of the present condition of the Church there; which he did in a very interesting statement and appeal in behalf of the suffering clergy. The hopeless division of the three denominations which had been most prevalent at the South, the Baptists, Methodists, and Presbyterians, contrasted with our own position as a National Church, still embracing both North and South, was urged with great force as a motive to the most active charity. The suggestion was made that delegate meetings like this held in Southern cities, as now in Troy and Detroit, would accomplish much towards thorough reunion in our old bonds. Dr. Tustin said that there was on the part of the Southern bishops and clergy a prompt and candid recognition of the peculiar situation of affairs; and he was impressed with the great hopefulness and good feeling among them towards their Northern brethren.

Many of our best clergy are those whose congregations had been on the sea board plantations, with few whites and a great many blacks; and until these clergy can get the means of subsistence, these poor colored people will be uncared for. In many districts, the only religious training, worth anything, which the negroes had received, came through the ministrations of our Church. No new ministers, even of our own Church, can do this kind of work so well as the clergy who have long been accustomed to colored people. The true form of charity for us as a Church, is to bestow our aid in very large part upon those Southern clergy who are disposed and fitted to minister among the freedmen, rather than in forms of material charity applied to the freedmen themselves. If the present chasm can be bridged over, so that the Southern clergy can find themselves in working order again, a great point will have been gained. And the crisis is just now upon them, in the early part of this year of 1866. If the difficulty can now be tided over, there will soon be plain sailing again. A liberal response made now by the Church in the North towards the suffering Southern clergy, and for the restoration of some of their dismantled and ruined churches, would be one of the most timely and fruitful applications of charity which our Church was ever called on to bestow.

A very animated discussion followed, in regard to the needs and the relief of the Southern clergy, in which the Bishops, Rev. Messrs. Denison, Cummins, Starkey, Ashley, Thompson, and Messrs. H. P. Baldwin, and P. E. Demill, of the laity, took part. Two noteworthy incidents were, first the feeling speech of the Bishop of Huron, partly in answer to a resolution of welcome to him and two of his clergy, who were present, and partly expressing his delight in the prospects of brotherly union among us, after the fearful strife in which circumstances had compelled him to take an intense personal interest. And secondly, the decided language of the Bishop of Ohio, which many will be glad to hear: "My heart has been stirred within me by the distressing facts which I have just heard, and by similar ones which I have learned from other sources. I wish that the Domestic Committee would send agents to canvass the whole Church for relief; and I believe that they would meet with great success, and that their work would be attended with the most blessed results. I would like to stand by the agent in every parish, and help him with all my might. The union of the Church is the great thing to be accomplished, and the more we show that we are laborers with them, the more we will accomplish. We cannot hope to supply the spiritual wants of the South by sending agents there from the North. We must work through those who are already there. We must help them on their feet, and render them all the assistance in our power." In these sentiments the Bishop of Iowa took pains to express his entire concurrence. The matter terminated in the unanimous adoption of this resolution, offered by the Rev. Prof. Thompson, of Nashotah:

Resolved, That this Delegate Missionary Meeting respectfully request our Right Reverend Fathers, the Bishops of the Northern dioceses, or in the absence of the Bishops, the proper ecclesiastical authority therein, to issue a circular requesting their clergy to bring the destitute condition of the Southern clergy before their parishes, and to collect and forward contributions for their relief.

It was felt that discussion of this kind on many topics which members present desired to bring forward, would be of great benefit; but time failing, only these two resolutions were presented, and disposed of by a third, as follows:

Resolved, That, in the opinion of this meeting, Christian education, according to the principles of the Church, should be among the foremost instrumentalities set to work in our new domestic fields; and that the Domestic Committee be respectfully

requested to give greater prominence to its necessity, in their appeals and statements in the Spirit of Missions, and in their entire policy.

Resolved, That, in the opinion of this meeting, our Domestic Missions demand a freer and fuller use of the press than has been usual thus far; and that the labors of colporteurs, and the circulation of Prayer Books, tracts, and other publications, are worthy the earnest liberality of our people as a branch of missionary work.

Resolved. That the Domestic and Foreign Committees be requested to make these resolutions a portion of the subjects to be debated at the next Delegate Meeting of the Board.

THE CLOSING MEETING OF THE SERIES.

There had been a gradual increase of interest and fervor throughout the meetings and services, and they culminated in the closing meeting in the evening, held in St. John's Church. After prayers, read by the Rev. John Leech, of Saginaw, and before the naming of the first hymn, or rather the 52d psalm, the Rector announced that an answer had been received to the telegram sent to the meeting at Troy, declaring that also a success, which certainly did not impair the heartiness of the praise which followed. The music, led by a large choir of children, was most inspiring, and seemed to improve in volume and feeling until the Gloria in Excelsis at the close, which, as often before, seemed to be the very expression of hearts when most deeply stirred. The addresses, like those of last evening, were glowing and persuasive, and led up, equally with the hymns between, the 102d to Duke Street, and the 103d to Old Hundred, to the enthusiasm of the conclusion, which has seldom been surpassed by assemblies of the kind.

HOW THE CHURCH IS TO BE PROSPEROUS AND STRONG.

The Rev. Hugh Miller Thompson, of Nashotah, delivered the first on "the Church prosperous and strong in proportion to her efforts for the diffusion of the truth." The Church exists not for itself but for what it effects. The Parish is worth the uses the Parish serves. The Diocese is valuable only for the good it does to men and the glory it offers to God. Service to men and service to God are the ends for which the Church exists. That the Church serves these uses is forever its strength. Doing good to men, to their bodies, their souls, their spirit, and thus serving God, the Church sets forth the argument that always conquers.

It was so in the early day. The conquering Church that won Rome and therefore won the world, gained her victory by work and not by talk. In that foul heathen world she revealed the law and life of Heaven. In the midst of all the vileness, she proclaimed and exhibited the Kingdom of God come in power. Charity, brotherly kindness, human equality before God, the sacredness of human nature and human life, the sanctity of the hearth, the reverence due to age, the care due to weakness and suffering. She proclaimed all these, stood on all these, worked upon and exhibited all these in a world that had denied them all, and won her splendid triumph in consequence. In the very midst of the piles of martyrdom she stood before the world the reatest corporation for the care of men ever seen on earth. How strange to our weak faith to read that in Rome, in the persecuting third century, fifteen hundred widows, orphans, and poor were supported by the Church. How we stand amazed, looking back, at the powerful brotherhood of Alexandria, organized to nurse the plague-stricken and to bury the uncared-for dead. Everywhere the Church exhibiting the new law of Christ and proclaiming the awful value of men.

Never since the earliest time was there more pressing need of an Apostolic Church

than here among ourselves. The victory is to be gained in the old style, and after the old example. It is an utter mistake to suppose there is in the land or time a hatred to the Church. The land cries for an Apostolic Church. The time waits for it with open arms. To have the Gospel preached to the poor everywhere, to have the cities pestilential alleys traversed by the feet of God's messengers, to have the settler's rude cabin on the frontier visited by the same swift feet, to have the poor, the outcast, the suffering everywhere guarded and relieved by the Spouse of Christ; to have her white arms of purity and love reaching down in divine pity through all misery and sin to lift, and hold up, and help; the land waits, the time cries, the world groans for this—a living Church, the Kingdom of God come in power. And it will not be doctrinal purity, it will not be primitive and apostolic order alone—it will be the doing of the work that will decide.

The case is beyond argument. It has come to actual trial of the accomplished fact. That Christ's Kingdom is come, that it is here on this poor, sinful, dusty, work day world, that is the truth proclaimed by an Apostolic Church. But an Apostolic Church is here not to proclaim the truth merely, but to work it out and set it alive before the eyes of men. The time to talk about an Apostolic Church is past. The time to be an Apostolic Church is at the door. There lies the Church's prosperity and strength to-day as at the beginning. It is the one conviction to be driven home to the heart of every member of the Catholic and Apostolic Church to which we belong, and which for the good of the land we love so dearly, we would establish in strength and beauty from Maine to Texas, as the spiritual guide of our race.

THE WEALTH OF GOD'S PEOPLE TRIBUTARY TO THE CAUSE OF MISSIONS.

The Rev. Thomas A. Starkey, D. D., spoke on "The wealth of God's people tributary to the cause of missions, and the rule and measure of Christian giving."

As the river, said the speaker, is fed by a thousand tributaries from the broad stream that receives its bounty from the rich plains through which it flows, up to the tiny rill which having little to give, yet gives its little freely. So should the bounty which Christian hearts and hands bestow, be derived alike from all. Let rich and poor contribute; not spasmodically and at intervals, like summer showers which swell with sudden overflow, certain of our rivers, leaving the boats to ground in seasons when they should bear onward their cargoes of rich merchandise, but like generous stream which give forth their steady annual tribute, that so the ark of God may float onward the current of the ages, lost to each succeeding generation in the evening shadows but onward and still onward, through them all, as she does her work, and pursues her way towards God and eternity.

The *principle* of Christian giving, is not mere choice of fancy, or benevolence, or charity; it is *a necessity of the Christian life*.

There are certain possessions which a man may freely call his own, things which are so identified with his inner life of feeling and affection, that he could not, without a sense of sacrilege share them with another.

But there is one possession, one gift, which ever given is never parted with; which continually divided remains always whole, which multiplied to feed the thousands and ten thousands who are spiritually famishing, leaves more behind to him who has dispensed it. It is Christ, the unspeakable gift, the bread of life. It is not mere kindness or benevolence to make Christ known to others. The Priest says: "I go," claiming with St. Paul a right to your support; but not resting on that, for he says, "we are unto me if I preach not the Gospel." The layman contributes, not from the

fancy or impulse of the hour, for he too recognizes within him a higher principle of life, as he says "the love of Christ constrains me."

The rule by which each one is to determine his own share of the common obligation, is this—nothing more, and nothing less—to do all that is in our power. God demands our hearts, and in demanding this, demands everything. "Where a man's treasure is, there will his heart be also," is a picture of human nature drawn by Him who is the light of the world; as in some pictures the right becomes the left, yet the figure is identical. So is the course of this divine delineation true; where a man's heart is, there will his treasure be also. If our hearts are in our accumulating stores, there will they remain. But if they are in the Church's work, the treasure will follow them. They will follow the missionary along his weary road, to the rude cabin, or the room over the store where he preaches the word of life. All will engage his interest. That family gathered together, where eyes glistened with tears as they hear once more the old familiar words of the Church's service. Those children brought to receive the sacrament of regenerating love. These others kneeling to receive from the Pioneer Bishop the laying on of hands. That little company kneeling before the rude altar in the wilderness to receive the sacrament of Christ's Body and Blood. The clear clarion ring of that earnest honest call to salvation, "repent ye, for the Kingdom of Heaven is at hand," resounding through the wilds where it was never heard before in all the world's old life; these are *his* to claim a share in, whose treasure has followed his heart in the work. He has redeemed his own personal service and sent his substitute to the spiritual warfare. A priest unto God truly, though not of this ministry, his letters of consecration are written in fleshly tablets; tablets that shall endure when the outward symbols of our ministry, holy and honored as it is; the testimonials, the rings, the crosiers shall live only in the mighty work they have aided to accomplish for God and the souls of men."

THE CAUSE OF MISSIONS FRESH WITH THE LIFE AND PRESENCE OF CHRIST.

The Rev. Robert J. Parvin followed, on "The Cause of Missions, though old as the gospel itself, ever new and fresh with the life and presence of Christ." The speaker opened by saying that the work of missions is but the reëchoing of the old teaching of "Christ, and him crucified." Laborers must not rely only on the presence and might of human agencies, but must look to God for the power. The work of missions would move forward by the upholding of the principle of the life and presence of Christ. Mr. Parvin's address was rich with illustrations derived from his own active concern in one of the grandest missionary works of our own, or of any age, that, viz., in the brave and loyal army of the Union. He showed that the cause of missions and that of the gospel are identical, one and the same cause; and the Church of Christ, of necessity, the great missionary agency for making known to lost man the glad tidings of acceptance and salvation in Christ. It is Christ in the Church, and ever exalted therein, as the all in all, which makes it a living Church. It can only be alive with His in-dwelling life and presence, eternally new and fresh.

THE PROMOTION OF MISSIONS, ONE OF THE NOBLEST FORMS OF LOVE TO MAN.

The Rev. Wm. B. Ashley, D. D., discussed "The Promotion of Missions, one of the noblest forms of love to man." The treatment was as follows:

The work of missions is not merely "*one* of the noblest," but by far the noblest and grandest of human enterprises. All other forms of philanthropy, however important in themselves, are unimportant and ignoble when compared with this. This

will appear if we consider first, What the missionary work proposes to do for man, viz., to repair all the losses and injuries which sin has brought upon human nature, and upon human societies; to restore our whole nature, body, soul, and spirit, and our entire race, if permitted to have free course, to a physical, intellectual and moral perfection, which is limited only by our capacity for Godlikeness. Second, That it proposes to do this magnificent work by the noblest instrumentality of which we can conceive, viz.: the gospel of the grace of God, in the Church of the living God; an instrumentality which is manifestly adequate, if faithfully applied and faithfully improved, to accomplish all that it proposes to do for the welfare of man. Third, That the co-laborers of those who engage in this work are the noblest and the best of beings, viz.: 1st. The Holy Church throughout all the world, whose noblest sons (and they the noblest specimens of our race) have ever consecrated and are still consecrating themselves to this great work in some of its forms. 2d. The whole Church expectant in Paradise, who, doubtless, continually pray, "Hallowed be thy name; thy kingdom come." 3d. The whole Church in glory; the holy angels, who are ever ministering to the heirs of salvation, and ever waiting upon the Christian teacher and the Christian minister, to rejoice over repenting sinners. 4th. The Blessed Comforter, the Holy Ghost, the Lord and Giver of Life, who ever accompanies the Christian missionary in all his journeyings, and works *in* him, *with* him, and *by* him, in all his ministrations to the souls and the bodies of men. 5th. The adorable Son of God, our gracious Redeemer, the Author and Finisher of our faith, who ever liveth to make intercession for us, and is Head over all things to the Church, which is His body.

Is not then the missionary work the noblest form of love to man? And shall we not all, clergymen and laymen, coöperate in it to the utmost of the ability which God giveth?

HINDRANCES TO THE CAUSE OF MISSIONS.

The Rev. George D. Cummins, who had been detained from the meeting of last evening, concluded the addresses, with one upon the theme assigned him for that occasion, viz.: "Hindrances to the Cause of Missions."

Two years ago, said the speaker, it was his lot to meet in Europe, one of the survivors of that band of Englishmen and women who endured the horrors of the protracted siege of Lucknow. It was thrilling to hear from one who had passed through it all, the recital of the terrors of that period, when five hundred English soldiers were besieged in the residency by fifty thousand frantic, fanatical Sepoys, headed by Nena Sahib, in the centre of a city of three hundred thousand inhabitants, all of whom were foes. Their bloodthirsty foes covered all the roofs of the high buildings overlooking the residency with sharpshooters; cannon incessantly played upon them, and the work of mining, to destroy them, was unceasingly prosecuted, while within cholera, fever and smallpox decimated their thin ranks. The gallant commander, Sir Henry Lawrence, fell at their head, and hope seemed almost dead, when one morning there broke upon them the distant sound of Havelock's guns, fighting his way, against desperate odds, to their relief, and every heart was uplifted in gratitude to God. Thus isolated, thus forlorn, at times, seems the position of the faithful missionaries of the Cross in heathen lands, or in the remote portions of our own land, surrounded by hosts of adversaries, and toiling and struggling too often without sympathy and without succor. "This," said the sainted Hoffman, once to the speaker, "is the severest trial of a missionary's life; to feel that he is left almost alone, forgotten too often by those who have sent him forth to his post of duty and danger." Is not this too true? Is there not a wide-

spread and lamentable indifference towards the cause of missions pervading the Church? Do you doubt it? Then how often do your pastors preach to you on missions? How hard is it to awaken an interest in a missionary meeting? How few among us are acquainted with the work the Church is doing abroad and at home? How many are ignorant even of the very names of our most devoted and faithful missionaries?

Why is this? Alas! it is not difficult to answer. *It is a want of faith*—faith in the sublime promises of God—faith in the power of the simple gospel of Christ to win victories as of old. It is an age of unbelief; the very atmosphere around us is full of it. It pervades our literature, our daily journals, our schools, and the Church feels its chilling blight. In how many ways does this *want of faith* manifest itself, in the objections to the missionary cause which are ever urged upon us.

We are told that *missions are so costly*. And costly indeed they are—costly in the expenditure of vast sums of money—costly in the loss of life and health everywhere attending them. A godless world and, alas! a lifeless Church asks, “Why this waste?” But is it waste? Is the work not worth all that it costs? Is there no recompense? Yes, an hundred fold! Missions repay all and infinitely more than they receive. In the amelioration of human misery, in extending the blessings of civilization, in diffusing light and knowledge amidst savage darkness and barbarism, in elevating woman, in rescuing children and old age from a cruel death, in giving to the Church of Christ the noblest specimens of Christian character, and above all, in the salvation of immortal souls, whose number is known only to God—in all these ways missions give infinitely more than they receive.

But we are met again by the objection that *missions are fruitless*. But it is not true. The first fruits to Christ have already been gathered in every land on which the sun shines, and on every shore on which the ocean beats. In India, Turkey, Persia, China and Africa; in Madagascar, in New Zealand, and in the Islands of the Pacific, Christian missions are already successful.

But we are met by another objection—we are told that civilization must precede the work of missions—that we must first elevate the heathen in knowledge, in the arts, in social institutions, and then convert them to Christ. We join issue with the objection, and ask what is the verdict of all history upon the great question, whether civilization or Christianity is the best pioneer? What has civilization done for the Aztecs in Mexico, or the Incas in Peru, or the Indian tribes of our own land? Is it not a record of misery, of races wasting away by vices, of gradual extinction? But wherever Christian missions have first gone, there have ever followed all the blessings of a true civilization. Hamlin teaches the Turks chemistry while preaching to them Christ crucified. Carey establishes the first school among the millions of Hindoostan. Morrison, the poor last-maker of Newcastle, who stole time from sleep to study Latin, China’s first great missionary, gave to the world the first dictionary of Chinese and English. Stoddard, too, an American missionary, takes to Oroomiah a telescope made by his own hands, and, under the skies that Abraham looked on, reveals to the Nestorians God’s glory in creation. Degraded Kaffirs and Bushmen exchange their huts and kraals for Christian homes; and wherever the feet of the missionary are beautiful upon the mountains, there “the wilderness and the solitary places are glad, and the desert rejoices and blossoms as the rose.”

PARTING ADDRESS OF BISHOP McILVAINE TO THE CLERGY.

The 103d hymn preceded the collection, which amounted to \$240. Bishop Lee briefly returned the thanks of the Committees and the visitors to the churchmen of Detroit for their hospitality, and then, at the request of the venerable senior Bishop, the clergy present came forward to the chancel in a body, and stood below the platform, while he addressed them a few parting words of exhortation and counsel. It was a solemn and beautiful conclusion to the entire meeting; and the singing of the Gloria in Excelsis immediately after, showed how deeply the hearts of all present had been stirred. The benediction was followed by a long interval of silent prayer, and then, while the Hallelujah Chorus pealed forth from the fine organ, the clergy and people interchanged congratulations and expressions of interest and satisfaction, and seemed loth to leave the church.

Thus closed the first "Delegate Meeting" at the West; a great success, by general consent, not only in itself but as the first of a series for which it was an experiment. Have the Spring meeting after Easter and not in Lent; bring more of the Eastern brethren to the West; provide time for free discussion of modes and means of carrying on the work; prevail upon the Clergy to come at the beginning and remain to the end; be sure of stirring addresses and hearty congregational music; and in any city of the West where the Church is alive, the "Delegate Meeting" will surely be welcomed with delight, and carried through with heartiness and enthusiasm.

BISHOPS AND OTHER CLERGY PRESENT AT THE MEETING.

The following bishops were present: Rt. Rev. C. P. McIlvaine, Bishop of the diocese of Ohio; Rt. Rev. S. A. McCoskry, Bishop of the diocese of Michigan; Rt. Rev. H. W. Lee, Bishop of the diocese of Iowa; and Rt. Rev. Benjamain Cronyn, Bishop of the diocese of Huron.

The Foreign Committee of the Board of Missions was represented by the Rev. S. D. Denison, Local Secretary of the Committee.

Among the clergy present were—

FROM CANADA—Rev. Mr. Green Moore, C. W.; Rev. Mr. Tibbitts, Port Sarnia, C. W.

FROM OHIO—Rev. J. W. McCarty, D. D., Cincinnati; Rev. T. A. Starkey, D. D., Cleveland; Rev. A. M. Morrison, Gambier; Rev. J. G. Auer, Gambier; Rev. H. B. Walbridge, D. D., Toledo; Rev. J. H. Rylance, Cleveland; Pres't Short, Kenyon College; Rev. L. Burton, Cleveland.

FROM PENNSYLVANIA—Rev. R. J. Parvin, Cheltenham.

FROM WISCONSIN—Rev. W. B. Ashley, D. D., Milwaukee; Rev. Hugh Miller Thompson, D. D., Nashotah.

FROM ILLINOIS—Rev. G. D. Cummins, D. D., Chicago; Rev. Marcus Lane, Chicago.

FROM INDIANA—Rev. Mr. Bellam, Michigan City.

FROM MICHIGAN—Rev. M. C. Lightner, Detroit; Rev. W. E. Armitage, Detroit; Rev. A. P. Crouch, Detroit; Rev. B. H. Paddock, Detroit; Rev. A. M. Lewis, Detroit; Rev. Dr. Fitch, Chaplain U. S. A., Detroit; Rev. J. R. Anderson, Kalamazoo; Rev. H. Banwell, St. John's; Rev. D. Parker, Paw Paw; Rev. J. W. Birchmore, Flint; Rev. H. J. Brown, Lansing; Rev. T. B. Dooley, Owasso; Rev. C. A. Foster, LL.D., Kalamazoo; Rev. O. E. Fuller, Fentonville; Rev. J. D. Gillespie, Ann Arbor; Rev. M. H. Hunter, Grosse Isle; Rev. A. C. Lewis, Dexter; Rev. Mr. Leach, Saginaw City; Rev. W. Paret, East Saginaw; Rev. G. E. Peters, Hillsdale; Rev. J. B. Prichard, St. Clair; Rev. H. Safford, Monroe; Rev. J. P. Tustin, D. D., Grand Rapids; Rev. G. P. Williams, University of Michigan.

FOREIGN MISSIONS

OF

The Protestant Episcopal Church.

APRIL, 1866.

EDITORIAL.

THE DELEGATE MEETINGS IN TROY AND DETROIT.

A LARGE PART of our usual space is this month given to detailed accounts of the Delegate Meetings in Troy and Detroit. We would bespeak an attentive perusal of these reports on the part of all our readers, as the meetings, besides being of great interest and value in themselves, were important as so successfully inaugurating the system which provides for such gatherings, established at the last Annual Session of the Board of Missions.

As one illustration of the good effect of such meetings, we quote the following from a letter which we have just received from the Rector of a church in Troy:

"I have just formed the plan of having in my parish a Quarterly Missionary Meeting, for the purpose of strengthening and maintaining in my congregation an interest in missionaries and their work. The Delegate Missionary Meetings have done much good here in arousing the attention of the people to this great work of our Lord and Master.

"Our congregation are about to build a new church, and yet at the same time I want them to keep up their interest in the mission work.

"A young man from my Bible Class will leave here at Easter for the Mission House at Gambier. He has devoted himself to the foreign mission work."

GOOD NEWS FROM JAPAN.

The Mikado, or real emperor of Japan, never gave his consent to the treaties with foreign powers which the Tycoon at Yedo consented to, and this is the main cause of the conflicts which have taken place in that country between the natives and foreigners. Seeing the uselessness of making treaties which were not ratified by the Emperor, and believing that these conflicts would never end until he did ratify the last treaty, the representatives of England, France, and the United States determined to proceed with a strong naval force to Hiogo, the nearest port to the capital, and endeavor, if possible, to obtain the required ratification. The Tycoon also marched from Yedo with thirty thousand men, and encamped within a few miles of Miaco, the capital. Yielding to this outside and inside pressure, and to the solicitations of some of his chief ministers, the Emperor has, at length, signed the treaty, consented to the opening of Hiogo in 1868, and to the payment of the indemnity money demanded by the foreign powers for the ill-treatment some of their subjects have received at the instigation of some of the native princes. After twelve years of most persistent effort, made first by this country, and afterwards by England and France, this most exclusive of monarchs has been induced to set his seal to a treaty with foreign nations. Let us hope that all the provisions of the treaty may be faithfully observed by all the contracting parties, and that an era of peace and good-will between natives and foreigners may be inaugurated in Japan.

Simultaneously with the above intelligence, comes an account of the first baptism of a Japanese by a Protestant missionary. It took place in Yokohama, near Yedo, on the fifth of November last, and was performed by the Rev. James H. Ballagh, of the Dutch Reformed Church, of this country. Concerning this event, Mr. Ballagh writes as follows :—

“ One more special item, in which I know you will be interested, is the hope that my dear old teacher is at length a Christian. He is now very sick, and rapidly failing. He has been confined to his home in Kanagawa for the past six weeks. I fear he will not live this week out. Before his sickness he expressed himself a believer in the true God and his Son Jesus. I had prayer a few times with him in a little back-room behind my study. Since his sickness he has been an object of great solicitude, and has given satisfactory evidence of his trust in the Saviour. Fearing to rely on my own judgment of his case, and wishing advice as to duty in respect to baptizing him, I requested Dr. Hepburn (the Presbyterian missionary) to go over with me the first Sabbath of the month (5th). The Dr. expressed his satisfaction with his confession, and advised to baptize him. His son, wife, and daughter were present, and after consulting them, and obtaining their consent, we administered the ordinance. Dr. H. offered a prayer in Japanese, and I performed the ceremony, closing with a prayer. We had explained previously the nature of the ordinance and its obligations; these were all heartily received. I raised the difficulty of his country's laws. He said, he considered that ‘ a very little matter.’ Truly, that Sabbath was a happy day, not only in rejoicing with my teacher in his profession of faith, but also in his strong faith, and in the way God led me in all this matter. His son's presence was also providential. The son and daughter both say they believe in the true God as their father does.

“My wife, as well as myself, is much interested in his two daughters and his wife, their step-mother. Kamie, the elder, is about fourteen. She was once a pupil of Miss Adriance, is very smart, and an object of deep interest to Mrs. Ballagh. She is at present living out at the home of a wealthy Japanese farmer, to acquire accomplishments so as to become the wife of some suitable person. His son, a promising young man, is in one of the houses here, and may do well. The younger daughter is a very bright little girl of seven or eight years. The wife is a very neat and interesting woman. I think she is the Mary of Bethany. I am affected by the simplicity of her faith, as she sits listening at my feet to hear of that Saviour who loved Martha, and her sister, and Lazarus.”

Our own missionary, the Rev. C. M. Williams, says, in a recent letter :—“If the frequency of visits from educated Japanese, the readiness with which they enter into conversation on the subject of religion compared with their former hesitancy, the apparent earnestness with which they listen to the truth, and the manifest desire to receive religious books, may be taken as evidence on which a judgment may be formed, our quiet work in Japan is silently bearing fruit, which, in good time, will ripen into an abundant harvest. Heretofore it has been felt that great caution was necessary, in order that the authorities might not be alarmed and put difficulties in the way of our intercourse with the people. But my position is now thoroughly known. All classes recognize me as a religious teacher, and are convinced, I trust, that they have nothing to fear. I have consequently thrown aside much of my reserve, and for some time past have made it a practice to go out nearly every afternoon to read and talk in a quiet way with the people. There are several houses to which I go regularly once a week, and hope my visits may grow into cottage lectures.”

CARL GOTTLIEB PFANDER, D.D.

During the last twelve months no less than thirteen of the missionaries of the English Church Missionary Society have “fallen asleep,” and among them are some of the most eminent which the Society has ever had. Noble, of Masulipatam; Peet, of Travancore; Rogers, of Bombay; Bühler, of Yoruba; and Pfander, of Constantinople, have all rested from their faithful labor and entered into the joy of their Lord. These were all able, earnest, and experienced men; but the most eminent of them was Carl Gottlieb Pfander, D.D. After spending four years at the Basle Seminary, Dr. Pfander was sent in 1825 to Georgia, where he labored for ten years, until that mission was interdicted. Those early and earnest labors, however, are now producing a rich reward. There is a large number of evangelical Armenians on the borders of the Caspian Sea. In 1840, Dr. Pfander joined the English Church Missionary Society’s mission at Agra, in India, where he labored particularly for the Mahomedans. For this he had peculiar qualifications, as he had for some years directed his chief attention to the Mahomedan controversy and to the study of the Persian language. Several Moslems were converted by his labors and writings, and he soon became celebrated

throughout North India for his successful treatises and other labors. In 1858, the health of his family compelling him to return to Europe, he settled at Constantinople, translating his treatises into Turkish, and laid the foundation of that mission. Of his two principle works, a correspondent at Constantinople writes as follows :—

“His two chief works are *The Balance of Truth* and *The Way of Life*. He also wrote a treatise on the Trinity, and a reply to a Turkish book written against *The Balance of Truth*. These writings are now published in Persian, Hindustani, Turkish, and Arabic, so that they reach the four great strongholds of Mahomedanism in the world, Persia, India, Turkey, and Arabia. The most important of all his works is the *Mizan-ul-Hakk*, or *Balance of Truth*. Dr. Pfander himself calls it, ‘A defence of Christianity against the objections of the Mussulmans, and an inquiry into and refutation of the claims of Mahometanism.’ I have myself read the work in Turkish with care ; there can be but one opinion in regard to the great skill and ability with which it is prepared. I believe all who have examined it, and who are at all competent to judge of its merits, are unanimous in the opinion that it is most admirably adapted to its object. Men may differ as to the best mode of convincing Mahomedans of their errors, and of the truth of the Christian religion, but if there is to be controversy through the press, no man has yet presented anything that will at all bear comparison with the works of Dr. Pfander. Many educated Turks are eager to obtain *The Balance of Truth*. Only one work has been written in reply in Turkish, and that is disfigured by such expressions as these :—‘The Christians are a set of dumb, deaf, and blind fellows who understand nothing.’ ‘The Christians are weak-minded, void of understanding, and more stupid than the animals.’ ‘They are a kind of animal in human shape.’ The author of *The Reply*, which has had a large circulation, lives just across the street from my house, and came in one evening, and we conversed for several hours. He is a very dull old Turk of the old school. There can be no question but that Dr. Pfander’s book has created a great deal of inquiry, and has led to much investigation. It is well known that one of the most highly educated persons in the service of the Turkish Government, a Turk himself, assisted Dr. Pfander in the translation and revision of the *Mizan*. These books are entirely prohibited by the Government, not a copy is now allowed to pass the Custom-House ; before such rigorous measures were taken, however, to prevent their circulation, a large number of copies had found their way into the hands of very many persons in the country. Dr. Pfander was greatly esteemed by all classes of society here, but especially by the various missionaries, of different societies and from different countries, who reside here. He was an humble, devoted, thoroughly evangelical Christian ; very modest and unpretending in his manners, and a man distinguished for sound common sense.”

LIBERAL GIVERS.

Not long since, a person in England, who does not allow himself to be known, contributed \$24,000 in one sum for the evangelization of China. A few years ago another gentleman gave the Wesleyan Missionary Society one guinea a day throughout the year. The year following he advanced his contribution to seven guineas a day. He found himself so blessed in his resources, and so happy in the “luxury of doing good,” that the next year he made his subscription to the cause of Foreign

Missions a daily one of fifty guineas; more than \$90,000 in one year! Still another English gentleman has just given the English Church Missionary Society \$10,000, to found an institution in Sierra Leone for the benefit of the female portion of the population. We have some bounteous givers in this country to the cause of education, and other objects at home; but very few of our rich men make large-hearted donations to the cause of Foreign Missions. The offerings and prayers of the Lord's poor cannot be spared, but we wish that the rich esteemed it a privilege to be large-hearted and self-denying also in this cause. The following incident in the life of one who felt his responsibility in this matter of giving, is mentioned by Dr. Muhlenberg:

"Bishop Potter told me, while returning from the funeral, that being one day at Mr. Minturn's house in the country, he opened the Bible upon the parable of the rich man and Lazarus, and accordingly read it. Mr. Minturn spoke of the passage afterward, and said he never thought of it without terror. 'It is no terror,' said the Bishop, 'for those who give according to their means.' 'O,' replied our brother, 'who is there among us who does more than give crumbs?'—a striking instance of his own views of personal responsibility."

DR. KANE AND CAPTAIN HALL.

UNLIKE a writer in a recent number of the *Atlantic Monthly*, Dr. Elisha Kent Kane and Captain Francis Hall bear ample testimony to the great good which the missionaries have been the means of effecting among the natives of Greenland and Labrador. Dr. Kane, in his "Arctic Explorations," says, "The labors of the Lutheran and Moravian missionaries have been so far successful among these people—the Esquimaux of Greenland—that but few of them are now without the pale of professed Christianity, and its reforming influences have affected the moral tone of all. Before the arrival of these self-sacrificing evangelists, murder, burial of the living, and infanticide, were not numbered among crimes. It was unsafe for vessels to touch upon the coast; treachery was as common and as much honored as among the Polynesians of the Eastern seas. But for the last hundred years Greenland has been safer for the wrecked mariner than many parts of our own coast. Hospitality is the universal characteristic, enjoined upon the converted as a Christian duty. From Upernavik to Cape Farewell, the Esquimaux does not hesitate to devote his own meal to the necessities of a guest. The benefits of the mission are not confined to the Christianized natives; and it is observable that the virtues of truth, self-reliance, and generous bearing have been inculcated successfully among the people generally."

The testimony of Captain Hall, the present intrepid explorer, is equally emphatic. "I was much struck," he says, "with the advance made by the native inhabitants of Holsteinborg, in Christian and general educational knowledge. The mission school is well attended, and reading and writing are admirably taught,—no easy matter in a language where it is not unusual to find words of fifty letters and upwards." Again

he says: "At Holsteinborg I saw much of the inhabitants, and my opinion as to their honesty, good nature, and genuine hospitality is strong and unmixed. The vices so prominent in more civilized communities are all but unknown here."

Deploring the degradation of the Esquimaux on the other side of Baffin's Bay, where there are no missionaries, and where they are exposed to the evil example of whaling crews, he expresses his anxiety that something should be done to Christianize them also, and says, where the missionaries are, "there only is the Esquimaux improving and increasing; wherever else he comes in contact with whites, he degenerates and decays."

THE MEXICAN CHURCH.

ONE of our exchanges contains the following particulars concerning the Mexican Church: "The Church in Mexico has one Archbishop, eight Bishops and ten thousand Clergy of all orders. Before the present political troubles began it was one of the richest Churches in the world, having an income of \$56,000,000 a year. The income of the Archbishop was \$130,000, and that of the eight Bishops united \$400,000. The Archbishop was the financial as well as the ecclesiastical head of the Church, and subordinate to him there was a single person in each diocese by whom the vast property was controlled.

The year and a half of disagreement between the powers of the Catholic Church at Rome and the Bishops of Mexico has at last been settled, the Bishops and Mexican branch of Romanism coming off victors, as usual, on account of the great wealth at their command. Every concession they asked for has been extended them by Pope Pius IX. There remains yet a serious church question for future settlement, unless the stronger power—that is, the army of usurpation—consider it already settled. The compact of intervention between the priesthood and Napoleon stipulated, among other things, the return of the vast amount of church property confiscated for Government support by Juarez. Instead of returning such property, according to the agreement, Maximilian is confirming all the purchasers' titles to the same."

MISSIONARY CORRESPONDENCE.

AFRICA.

LETTER FROM BISHOP PAYNE.

Writing under date of January 7th, Bishop Payne alludes to his intended visit to the United States this Spring, and mentions having ordained Messrs. Ferguson and Seton to the Diaconate:

I propose to visit the United States this Spring. I shall probably leave here in

the *Pope*, early in March, and I trust to reach New York in April. My health, if life is to be prolonged, requires the change; and I hope to accomplish several important objects during my visit.

Providentially, notwithstanding our loss in the death of our beloved brother Hoffman, and of Mr. Miles, we are still in a position to sustain all our stations in my absence. Mr. Hartley, married to

Miss Griswold on the 12th of December, assisted by Mr. Jones and Miss Scott, will take care of Cavalla and out-stations. Rev. T. Toomey, assisted by Samuel Boyd, at Fishtown, and G. T. Bedell, at Rocktown, will have the pastoral care of those stations, visiting (until the River is opened) Bohlen.

At our Convocation at Cape Palmas, December twenty-eighth—thirty-first,—I ordained to the Deaconate Mr. Samuel D. Ferguson and Mr. Samuel Seton. Their examination was quite satisfactory, and they have both been Candidates over three years. Mr. Ferguson will assist Mr. Duerr in St. Mark's Church, where he preached his first sermon on Sunday evening, Dec. 31st, and Mr. Seton will assist at St. James' Church, Hoffman Station, where he preached his first formal sermon in the afternoon of the same day. Seton will also act as an evangelist among the surrounding heathen. Thus Mr. Duerr, though not acclimated, and having little experience yet, will be greatly aided by the Deacons.

At Bohlen, where we must, of course, have an efficient foreign missionary as soon as God shall be pleased to send one, Mr. Edward Neufville, native candidate for orders, teaches school, acts as catechist, and seems to improve in all good things.

By God's blessing, I trust to see His work in the mission sustained and extended, notwithstanding the past and prospective changes in it. Still it is important to strengthen our brethren in the field.

CHINA.

JOURNAL OF A VISIT TO HAN-KOW.

BY THE REV. ELLIOTT H. THOMSON.

SHANGHAI, 24th Feb., '65.—Rev. and Dear Brother,—In my last letter I mentioned the fact of my having had an opportunity to see a little of the interior of China. I have had a trip up the Yangtse-Kiang as far as Han-Kow, which is about six hundred miles west of Shanghai.

R. R. Byers, Esq., of the liberal house of Messrs. Olyphant and Co., kindly offered myself and Mrs. Thomson a passage up the river in one of their fine steamers. We felt deeply indebted for the favor, and gladly availed ourselves of it as a rare opportunity to see something of the interior of the Empire, upon the borders of which we had both so long lived.

On WEDNESDAY at half-past twelve P. M. we went on board the steamer, but we did not get off till two P. M.

We had as fellow passengers Wm. Byers, Esq., and his wife, and also Dr. Legge, of Hong-Kong, who, if I am not mistaken, is the oldest missionary in China. He looks very hale, and as if he was good for many years of hard work yet. There were some others, and a young Chinese lady, one of our old scholars, who was going up, under our charge, to be married to a native Christian preacher in Han-Kow. She seemed to enjoy the whole trip very much: she stayed in the same cabin with Mrs. Thomson, who was her old teacher, which was pleasant to both, and far more comfortable than for her to have gone up with any Chinese friend.

About night-fall we reached a part of the river called the Lang-Shan Crossing, noted as one of the most difficult places of navigation on the river. We cast anchor here for the night. The Lang-Shan, which probably means the wolf hill, or mountains, are a few high hills on the left bank of the river. It may be in days long gone by these hills were famous for their wolves.

Early on THURSDAY we were again under way. The weather continued fine, and we enjoyed the change in the scenery as we passed from the low plains into hilly country which surrounds the city of Foo-Shan.

Just below Ching-Kiang we passed a beautiful island called "Silver Island." It is indeed a lovely spot.

Ching Kiang, at which we stopped, is the first open port after leaving Shanghai. It is here the grand canal enters the Yangtse. It is a great salt mart, but, on the whole, a place of very little interest. We found no missionaries here, and no Christian religious services of any kind.

THE CITY OF NANKING.

We passed the famous city of Nanking at early dawn. Nothing could be seen but one long line of wall stretching away

as far as the eye could reach. We saw no houses inside of the wall, near the river. The city is some miles back in the country. The walls are said to be about thirty miles in circumference, but the city is now quite small. It is said there is a piece of land set apart for foreigners here also. If so, there will be settlements here very soon, and no doubt it will soon be occupied as a mission station. The country around seems all waste, and no inhabitants are to be seen at all.

We reached King-Kiang, the first open port, at twelve. It is a mere city of ruins. We met there a Rev. Mr. Cox, of the English Wesleyan Mission, who was very kind. Mrs. Thomson was so much better already, that she was able to take a walk on the city walls. The scenery is very fine, the mountains back of the city rise to an elevation of four thousand feet.

In the city itself, there are only two streets and these short and most of the houses very poor ones. Mr. Cox has just fixed on this place as a station. He is doing double duty teaching both native and foreigners. The Romanists have a chapel and some other buildings here, but I did not learn the extent of their work. The Foreign settlement is handsome but quite small. The river here is about a mile wide. The place is a little under five hundred miles from Shanghai.

ARRIVAL AT HAN-KOW.

We arrived at Han-Kow early on Sunday morning and went immediately ashore with a kind friend who took us to his house—a Mr. R. W. Halket acting Commissioner of Customs at this port.

At 11 A. M., we went to Church and had the English Church service by Mr. John, an independent minister, and an excellent sermon from Dr. Legge.

Han-Kow is by far the handsomest foreign settlement I have seen in the East. The Bund or water street is one long row of palatial residences, which are beautifully built after the improved Eastern style.

The Bund of the English Concession is about three quarters of a mile in length. I was told that none but British subjects are allowed to build on the Concession. The French have also a piece of land set apart for their use, but so far there have been no houses built on it except the French Consulate.

The Americans have no Concession, but have built along the edge of the Chinese city.

Han-Kow is a place of immense trade. Enormous junks come down the Yang-tse and Han rivers laden with all kinds of Chinese merchandise.

[To be Continued.]

LETTER FROM THE REV. MR. HÖHING.

We have received the following letter from the Rev. Mr. Höhing, who is *en route* to China. It is dated February 12th, and was written on board the ship *Manilla*, in the harbor of Cuxhaven, at the mouth of the Elbe. This ship encountered the terrific storm in the English Channel, which destroyed nearly four hundred vessels, the particulars of which have appeared in the papers. Our missionaries on the *Manilla*, together with those of the London Society, who were on board the "*John Williams*," were mercifully preserved, we hope, for labors of great usefulness among the heathen. Mr. Höhing writes in a spirit of Christian heroism and trust, though other trials await him and his family through the misconduct of the Captain of the *Manilla*.

Since I sent you my last letter we have had to pass through some trials, and have been in great dangers on the sea. We sailed from Hamburg on the 16th of January. When near Gluckstadt, on the Elbe, we had to cast anchor, the wind being contrary. On the 26th we reached Cuxhaven, and again cast anchor until the 4th February, when we entered the North or German Sea. On the 6th, just when entering the English Channel, a terrible and furious storm arose, which drove our vessel to and fro, and at length compelled us to put back again. After a great many difficulties, surrounded on all sides by the noted sand-banks, near which a great many vessels were lost, we again reached Cuxhaven.

Nearly four hundred vessels were lost in this storm, mostly English. The steamship *Excelsior* a few minutes after it had passed us, went down into the deep with all on board. Fourteen steamers and a great many sailing vessels reached Cuxhaven, all in a more or less damaged condition. Since that time the stormy weather

has continued until to day, and consequently we are still here, waiting for a favorable wind. But though sorely tried, we are not discouraged, and are thankful to the Lord that He has thus far preserved our lives. I cannot express what feelings pervade me! I am confident however that we shall reach China safely, for I know the Lord is with us, and has been with us in the storm, and given us new evidences of his grace and protection, so that I have cause to trust the more fully in his promises.

I am sorry to state, that my expectations concerning our Captain, have not been realized. He is a good sailor, but a bad Christian; he is greedy and selfish, and furnishes neither his crew nor his passengers with sufficient food. We live

on coarse and common food; mostly bad soup, dry beans, pork, and potatoes, which with the exception of the last-named, do not agree with us. The worst of all was that I had nothing for our children; I have however now ordered various articles for them to be sent on board. So much we have learned, that our journey will not be a pleasant one. Yesterday was Sunday, but no bell invited us to give thanks to the Lord, and to argue with the Captain is useless; he is a scoffer at religion, though he is cunning enough to have the motto "*Deus nobiscum*" hung up in his cabin to please the owner of the vessel.

P. S.—Feb. 17th: To-day we depart again for the North Sea. Wind favorable, all well.

MISCELLANEOUS.

ENGLAND.

It is proposed to remove the South American Missionary Society from Bristol, and place it side by side with the leading Missionary Societies in London. Eight or nine of the new London Committee will be gentlemen connected by commerce with the South American Continent. One gentleman has given \$2500 to send a missionary to the Chincha Islands.

FRANCE.

The Commissioners for the "Universal Exhibition of 1867," in Paris, have made a proposal that the Protestant Missionary Societies in Europe and America, send to the exhibition whatever they deem calculated to give an idea of the religious, intellectual, and social condition of the nations among whom their agents labor; translations of the Bible, books, tracts; works published by the missionaries, especially on travels and philology; idols and all sorts of curiosities. It is a good opportunity for Protestantism to show to the world its missionary character.

PERSIA.

The Shah has appointed a Christian officer to see that justice is done to all Christians in Persia. This is the result of an effort of the Evangelical Alliance, which succeeded in inducing the English Foreign Office to interfere on their behalf.

TURKEY.

A correspondent at Constantinople of the *Colonial Church Chronicle*, says that the statement that the Koran has been translated into Turkish is incorrect. It is not a translation which has been published, but a *paraphrase*, which perverts the plain meaning of the original.

EGYPT.

There are 35 missionaries indentified with the spread of the Gospel in Egypt, not including the missionaries' wives. *Three* are unmarried female missionaries. *One* is unconnected with any Society, he is now in France, on his way to Egypt. *Eight* are connected with the American Presbyterian Missions, and 23 with the Crisichona Pilgrim Mission, which is forming 12 stations on the Nile, named after the 12 apostles, and called the "Apostolic Highway."

CHINA.

A Church of England missionary at Fuhchau, writes: The Chinese Christians have learned to die for Christ, and this is what those who deny their sincerity have not yet learned. I am not afraid to say that there are at this moment, in Fuhchau, and in connexion with our own mission too, Chinese Christians who are preaching Christ with more eloquence and as much zeal as ever Morrison or Milne taught in China.

TENT IN CENTRAL ASIA.

The tent of the Turkoman in Central Asia is very neat, and quite suitable with the life led by these wandering people. We give an illustration in three forms: 1st, the frame work cut in wood; 2d, the same when covered with pieces of felt; 3d, its interior. With the exception of the wood-work, all its parts are made by the Turkoman woman, who busies herself with its construction and putting together its various parts. The tents of the rich and the poor are distinguished by their being got up with a greater or less pomp in the inside. There are only two sorts, 1st, Karaoy, or Black Tent, that is, the tent which has grown brown or black from age; 2d, Akoy, or White Tent, that is, one covered in the interior with felt of

snowy whiteness, which is erected for newly married couples, or for guests to whom they wish to pay particular honor. Cool in summer, and warm in winter; what a blessing is its shelter when the wild hurricane ranges in all directions around the almost boundless plains. A stranger is often fearful lest the elements should rend into a thousand pieces so frail an abode, but the Turkoman has no such fear; he makes the cords fast and sleeps sweetly, for the howling of the storm sounds in his ear like the song that lulls the infant in his cradle.

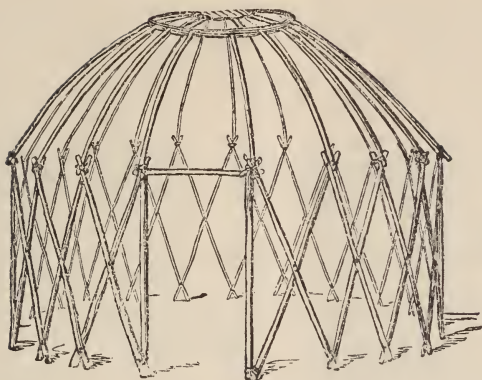
For the engraving, as well as for the facts here stated, we are indebted to M. Vàmbery's "travels in Central Asia," published by Harper & Brothers.

NEW PUBLICATION.—*We would invite the attention of our readers to the following pamphlet which has just been issued. It forms a very useful manual of our African Mission, and it would be well if it was in the hands of all our Clergy and principal Laity. The price per copy is fifty cents. "A DESCRIPTION OF THE AFRICAN FIELD OF THE PROTESTANT EPISCOPAL CHURCH, WITH STATISTICS FROM ALL THE MISSION STATIONS. BY THE RT. REV. JOHN PAYNE, D.D., MISSIONARY BISHOP. Illustrated by a lithographed map and six wood engravings. New York: Published by the Foreign Committee of the Board of Missions, 19 Bible House."* Address orders to the REV. S. D. DENISON.

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from February 10 to March 12, inclusive:—

Maine.		Massachusetts.	
Portland—St. Luke's,.....	\$18 10	Boston—Advent,.....	200 00
New Hampshire.		North Adams—St. John's,.....	7 00
Concord—*St. Paul's School, for Honolulu,.....	150 00	Roxbury—St. James', for Africa, \$5; Gambier Mission House, \$31; General, \$153 11,.....	189 11
Charlestown—St. Luke's,.....	10 10	Taunton—St. Thomas', addl.,.....	1 00
Dover—St. Thomas',.....	24 00	Van Deusenville—Trinity,.....	10 00
Hopkinton—St. Andrew's,.....	4 25		407 11
Portsmouth—St. John's,.....	41 00		
Vermont.		Connecticut.	
Arlington—St. James', for Honolulu,...	3 00	Bridgeport—St. John's,.....	35 00
Rutland—Trinity,.....	18 41	Cheshire—St. Peter's,.....	11 00
Wills—St. Paul's,.....	2 00	Danbury—St. James',.....	15 00
Windsor—St. Paul's,.....	1 23	Easton—Christ,.....	3 00
Rhode Island.		Fairfield—St. Paul's,.....	19 11
Providence—St. John's, five cent coll.,	55 75	Hartford—St. John's, \$10; for Honolulu, \$124 50,.....	134 50
F. E. Richmond, Esq., for Africa and China,.....	200 00	Litchfield—St. Michael's, five cent coll.,	14 00
Westerly—Christ, five cent collection,	29 00	Middletown—Holy Trinity, for Honolulu, \$25; General, \$60 87,.....	85 87
	284 75	New Haven—Christ,.....	10 06
		Newtown—Trinity,.....	28 23



TENT OF THE TURKOMAN IN CENTRAL ASIA.

<i>Scymour</i> —Trinity,	11	50
<i>Stamford</i> —St. John's, for Honolulu, \$50; for Hayti, \$50,	100	00
<i>Tariffville</i> —Trinity,	5	00
<i>Wallingford</i> —St. Paul's,	23	00
<i>Weston</i> —Emmanuel,	10	53
<i>Wetherbury</i> —St. John's, for Gambier Mission House, \$15; General, \$165,	180	00 685 80

New York.

<i>Brooklyn</i> —Grace,	250	00
St. Ann's,	265	87
A Friend o Missions, for Honolulu,	109	00
<i>Cooperstown</i> —Christ,	3	50
<i>Duanesburgh</i> —Christ,	10	00
<i>Fishkill Landing</i> —St. Anna's,	22	00
<i>Fort Edward</i> —St. James',	18	00
<i>Franklin</i> —St. Paul's,	7	00
<i>Greenburgh</i> —Zion,	25	00
<i>Great Neck</i> —Mission S. S.,	5	00
<i>Hudson</i> —Christ,	41	89
<i>Mamaroneck</i> —St. Thomas',	3	00
<i>Morris</i> —Zion,	21	00
<i>New York</i> —Ascension,	3351	62
" Epiphany, S. S., for Mexico,	40	00
" Incarnation,	326	63
" St. Bartholomew's,	638	83
" St. George's, addl.,	150	00
" St. Michael's,	13	48
" Transfiguration,	63	98
" E. M. Archibald, Esq., for Honolulu,	25	00
" George Barclay, Esq., for Honolulu,	50	00
" Barclay & Livingston, for Honolulu,	100	00
" Mrs. Moore,	50	00
" Mrs. Chas. Tracy, for <i>Cavalla Messenger</i> ,	2	00
" W. A. M. Chisolm, for Sup. of W. A. Muhlenberg, Af.,	27	00
" Mrs. W. P. Trowbridge, for ed. of childn. in Africa, \$20; for China, \$3; for <i>Cavalla Messenger</i> , \$2,	25	00
" "F." for Africa and China,	100	00
<i>Ravenswood</i> —St. Thomas', five cent collection,	5	50
<i>Red Hook</i> —Christ, a member, for China,	1	00
<i>Richmond</i> —St. Andrew's, five cent coll., \$15 20; for ed. of W. H. Moore, Africa, \$16 53,	32	23
<i>Sandy Hall</i> —Zion,	8	50
<i>South Yonkers</i> —Mediator,	10	00
<i>Stockport</i> —St. John Evangelist's,	12	00
<i>Troy</i> —Collection in part at Delegate Missionary Meeting, half,	311	07
<i>Walton</i> —Christ,	8	00 6566 10

Western New York.

<i>Geneva</i> —Trinity, for Honolulu,	40	70
<i>Rochester</i> —Mrs. T. H. Rochester, Mrs. W. Pitkin, and Mrs. N. T. Ro- chester, subscribers to <i>Cavalla</i> <i>Messenger</i> ,	3	90 43 70

New Jersey.

<i>Bergen Point</i> —Trinity, five cent coll.,	30	50
<i>Burlington</i> —St. Mary's Hall, for Hono- lulu, \$30; General, \$25 50,	55	50
St. Mary's Church, for Honolulu,	22	50
<i>Camden</i> —St. Paul's, T. P. C.,	5	00
<i>Elizabeth</i> —Christ, for Honolulu,	30	77
<i>Morristown</i> —St. Peter's, for Honolulu,	55	00
<i>Salent</i> —St. John's,	15	00

Pennsylvania.

<i>Connelsville</i> —Mrs. Thos. Rogers, childn.,	2	00
<i>Germantown</i> —Christ, five cent collec- tion, \$100 50; for Liberian Church, \$3, Mary Lavarell's Legacy for Africa, \$14,	119	00

<i>Harrisburgh</i> —St. Stephen's,	113	00
<i>Lewistown</i> —St. Mark's, Mrs. Walters, in memory of Virginia Hoffman, for Bishop Payne,	5	00
<i>Lower Merion</i> —Redeemer,	185	00
<i>Philadelphia</i> —Ascension,	50	80
Emmanuel, five cent collection,	66	50
St. Andrew's S. S., for Mrs. E. H. Thomson, \$100; for Cape Palmas Orphan Asylum, \$75, Miss Eliza- beth Shields, for Mrs. E. H. Thomson, \$140; Mite gatherers, \$212 20; General, \$574 46,	1150	41
St. Luke's,	1202	00
St. Stephen's,	213	96
The Church of the Saviour, for sup. of a student at Gambier Mission House,	56	40
Trinity,	2365	47
Miss Lewis and Friends, for Hono- lulu,	63	28
<i>Scranton</i> —St. Luke's,	31	00
<i>Sunbury</i> —St. Matthew's,	1	50
<i>Wilkesbarre</i> —St. Stephen's,	113	35 5739 17

Delaware.

<i>Christiana Hundred</i> —Christ, a member, \$50; S. S. for China, \$28 35; five cent coll., \$33 75,	112	10
<i>Claymont</i> —Ascension, for China, \$20; Africa, \$15; Greece, \$15; Hayti, \$10; General, \$25 45,	85	45 197 55

Maryland.

<i>Berlin</i> —Worcester Parish,	5	00
<i>Frederick City</i> —All Saints, five cent collection,	45	00
<i>Rock Creek</i> —Rock Creek Parish,	35	00
<i>Rockville</i> —Christ, the dying gift of a christian child,	5	00 90 00

Kentucky.

<i>Jefferson County</i> —St. Matthew's,	65	25
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Ohio.

<i>Circleville</i> —St. Philip's,	20	42
<i>Cleveland</i> —St. Paul's, five cent coll'n,	100	00
<i>Collamer</i> —St. Paul's,	2	25
<i>Columbus</i> —St. Paul's,	10	21
<i>Lancaster</i> —St. John's, for Africa and China,	24	00
<i>Portsmouth</i> —Christ, a member,	5	00
<i>Urbana</i> —Epiphany, five cent collection,	23	00 184 88

Indiana.

<i>Indianapolis</i> —Christ,	15	00
<i>Fort Wayne</i> —Trinity,	5	00
<i>La Porte</i> —St. Paul's,	7	50 27 50

Illinois.

<i>Jacksonville</i> —Trinity,	25	00
<i>Rockford</i> —Emmanuel,	6	70
<i>Todd's Point</i> —	4	00 35 70

Michigan.

<i>Detroit</i> —Collection at Delegate Mission- ary Meeting,	301	54
<i>Hastings</i> —Emmanuel,	3	00 304 54

Iowa.

<i>New Oregon</i> —Rev. J. Rambo, for <i>Cavalla</i> <i>Messenger</i> ,	1	00
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Missouri.

<i>Jefferson City</i> —Rev. W. H. D. Hatton, ...	1	62
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	\$15,121	03
Amount previously acknowledged,	29,112	13
Total,	\$44,233	16

* CORRECTION.—The amount acknowledged in the February number as from St. Paul's Church S. S., Concord, N. H., should have been from St. Paul's School, same place.

FREEDMAN'S COMMISSION

OF

The Protestant Episcopal Church.

ESTABLISHED BY THE GENERAL CONVENTION OF 1865.

APRIL, 1866.

COMMUNICATION.

March 10, 1866.

REV. AND DEAR SIR:—I have examined, with great care, the copy of an occasional paper just issued by the Freedman's Commission, which you sent me. Permit me to thank you for it, and also to express my fervent gratitude to God for having inspired the Church to enter into this most important Christian enterprise.

The address of the Rev. Dr. Wharton is a sober, judicious, and clear-sighted exposition of the exact condition of the matter of which he treats. It must commend itself to all candid minds.

My people have sustained so many losses by the passing and repassing of the armies, that I am sure they could not respond, at this time, to any call. I am the more grieved for this, for, to my mind and heart, there has never been presented, at least in this country, as noble a field for Christian effort, or a more urgent demand for Christian liberality; a theatre so wide-spread, involving interests so infinitely momentous; or one so full of promise for both the country and the Church, to a well-directed, judicious, liberal and persevering effort.

I know the negro's nature well; and I know that his nature or character has not been heretofore, nor is it now, well understood, either by the North or the South. In this thing I speak what I *do know*, and testify what I have seen. I have owned and controlled them for more than a quarter of a century. I have been with them in almost every conceivable condition; in small numbers, in large gatherings, in scenes of domestic labor and quiet, in positions of hazard, in peril, shipwreck, and death. I know every fibre of their moral nature; every aspiration of their oppressed but buoyant spirits; and I honestly declare there is not, nor ever has been, a better, more teachable, or pliable people, take them for all and all, under such a condition of things as theirs has been. I do not speak of their *intellectuality*, though no one who knows them, as I do, will speak of them in this respect disparagingly; but I speak of what is better, more valuable; their docility, and their capacity of rising to all that constitutes true, noble, Christian character. Give them a fair chance, nurse them properly, train them judiciously, and they will soon become not only a self-sustaining,

but also a self-accumulating people ; a people polite, gentlemanly, Christian, honest, industrious, reliable, and in all respects an honor to that nature in whose likeness God came, and for whom Jesus died. I love them. I have always loved them ; and the man who knows them best will love them most. I have held them as my own by legal tenure ; I have held them by divine tenure, as the steward of God, always feeling the oppressive responsibility of such a charge. God has relieved me of such a charge as human laws would not. Those who still survive I love, and for their good would labor ; for those who have fallen I really mourn. I am sure you would not think me extravagant in expression, if you knew their fidelity as long and as well as I have. I feel as if I could relinquish even my pleasant Church of ease and quiet, for one of labor and sacrifice, to elevate, and by elevating to bless the race.

I said their character was misapprehended. It could not be that those living far from them should understand their nature. It is to be lamented that those living with them, as a whole, understand their nature as little. They are a people who are easily controlled, grateful to those who are kind to them ; a people who love ardently those whom they think love them and care for them. I verily think that in this noble trait (gratitude) they excel the Anglo-Saxon race, Had I access to ten thousand, I could control them all, not by threats or power, by lash or whip, but by acquiring their confidence first, then their gratitude and love.

Rev. and Dear Sir, You must excuse this intrusion. I feel just here is the greatest difficulty. Patience, kindness, forbearance, and loving perseverance will bear them all upward and onward. None ought to enter upon this work who cannot feel all this spiritual power.

In my city parish, where my Sunday-school was numbered by hundreds, I could control every one by the motion of my finger. On my plantation, my slaves would spring from their beds, and go through storm and hail, if but a wish was expressed.

I say these things to impress the truth, that kindness and love must be the great controlling power by which any good is to be accomplished.

God says to us now, as a nation and as Church : " Take these children, and educate them for me, and I will pay you your wages." This involves large expenditures and great liberality. The South cannot do it. The prosperous North, East, and West must. If they will not, verily I believe God will send a blighting mildew and a curse. But they will, if an effort corresponding with the magnitude of the enterprise is put forth. Let a man, or men, whose whole soul is in this great work, go forth, like Peter the Hermit, to every city, to every town, through every village and rural district, and lay this whole subject, in all its magnitude, before the people, and pour his burning appeal into their hearts, and millions, I am persuaded, would leap from their treasure, to do the bidding of our God.

Again, Rev. and dear sir, I crave your forgiveness for this long intrusion. You cannot conceive with what intensity I feel the fearful responsibility now resting upon us as a nation and a Church, how intensely I sympathize with these liberated children of God, whom I have always loved, and know to be noble, far beyond the conceptions of most, who cannot understand their nature, who do not appreciate their destiny. How intensely I feel the importance of making a determined and untiring effort to secure the requisite means to fulfil this great mission, and how intensely I feel the vast importance of securing the proper spirits to nurse and train these children for God, His courts and His Church.

SOUTH.

EDITORIAL.

THE FREEDMAN'S COMMISSION AND ITS QUESTIONERS.

It is the misfortune of the Freedman's Commission, as of all good enterprises, that it must pass through the cross-fires of the newspapers. Since the day when it was created by the Convention, it has been doing its work in a very honest way ; and already fourteen teachers are successfully employed in educating the freedmen. But there have appeared, of late, several articles in both Northern and Southern prints which have lodged and fed distrust in many minds. We might indeed have expected, in a day when so many political riddles as to the future of the Africans are puzzling the nation, that there would be some misunderstanding, and perhaps some mischievous suspicion as to the working of our Church organization ; and we might afford to pass them by without notice, did they not come from influential quarters. An article from the *Church Intelligencer*, of Charlotte, N. C., opposes the National Bureau, but upholds our Commission on the ground that it is under the guidance of the Southern bishops and clergy. Another notice in the *Church Review* has its peculiar style of interpretation as to the purpose and methods of the Commission. On the other side, the *Episcopal Recorder*, of Philadelphia, has in two numbers cited remarks of Southern papers, and uttered grave doubts whether the Commission be true to the cause of the colored man. Letters, too, have been written by several persons, full of misgivings ; from the North, asking if our funds are given wholly into the charge of the Southern clergy ; and from the South, complaining, like the Grecians, that " their households are neglected in the daily ministration," and fearing that we will not coöperate with the Southern clergy at all.

In this very misty state of things it may be well for the Commission to explain its position, " without partiality and without hypocrisy." It should then be understood that this Board, as a branch of the General Board of Missions, was created with full powers to do its own work. It is represented by an Executive Committee, who, through their agent, appropriate all moneys to their own appointed teachers. Their action, according to the principle of the Church, must be in each diocese with the sanction of its bishop ; and they gladly welcome all wisdom or courteous advice as to the best plans of labor. But their teachers are chosen, after due examination, by themselves ; and not a dollar is disbursed from their treasury save by their direction. Nor has the Commission thus far found any difficulty of a serious sort in this work, but rather their efforts have been met with confidence by most of the Southern bishops and clergy, and aided by them very heartily.

But it is still more needful to be understood that the object of this Commission is chiefly for the *education of freedmen*. At the outset much was done for the instant relief of physical want ; but in the main the supply of teachers employs its efforts

and its funds. It does not fall within our sphere to touch directly any of the political or civil questions which concern the emancipated black. There are, doubtless, marked differences of opinion among the members of the Board as to the policy of the franchise and other grave points now before the nation. But such difference in no wise affects the sole and proper aim of the Commission. It is simply its duty—accepting, with thankfulness to God, the fact of emancipation, yet feeling the responsibility that fact bears with it, and the conditions on which alone freedom can be a lasting blessing—to give to these new-born citizens the right of a sound and healthful Christian education. The elements of such a training must be such as are fitted to any, white or black, who are in their mental and moral condition. They are not to be taught as if they are to abide an inferior race, free in name, but really slaves forever. Nor are they to have such training as shall make them forget, in their freedom, that they are to obey the laws of God and man; to be thrifty, sober, chaste, and honest. In a word, such education in the solid branches of a good American school should be given them, as will fit them in due time for all civil or social callings they shall be found capable of.

This surely is a very clear and straightforward plan. The Commission has done its best to carry it out in the choice of teachers. It matters not whether they be from North or South, if they be well furnished and conscientiously true to their proper task. They have been hitherto from the North; but we believe that all who have thus far been sent, have been well received, and, in several cases, have disarmed suspicion by their simple faithfulness to their duty. It has been asked, in some quarters, whether this was a clerical aid society? To this we reply, in no sense whatever. That is within the sphere of the General Domestic Committee; but it has been the resolved plan of the Commission to confine itself to the department of teaching. Southern clergymen or Northern, who distinctly engage in the work of the school, may be employed by us, although this has as yet been done in only one case.

We trust that this statement of the aim and action of the Commission will correct all misunderstanding. That it can prevent every mischievous report or self-willed notion cannot be hoped. But we are sure that our brethren, South or North, who wish for unity of heart and action, and who are so much in earnest for this noble cause that they can afford to work together, will bid it God speed. It is vain to look for any large result without such confidence. We believe that its practical good will gain it every day the solid aid of Christian churchmen. And, above all, it is our conviction that, while the political puzzle of the hour divides us, it will be found at last that such a Christian education alone will solve what seems now beyond the wit of the statesman. There are many at the South who are as firm believers as we in the evil of slavery, but who are only asking in honest fear whether this race is ready for the full blessing. If we can make these freedmen wise and good citizens, we shall have rightly uprooted such doubts, and have planted this seed in the only soil where it can bear that fruit, which Burke truly calls a "well-regulated liberty."

E. A. W.

THE MIND OF CHRIST.

THIS is the rule by which every Christian should try himself; this is the mark for which every Christian should aim; this is the goal which every Christian should seek to reach. If "we shall be like Him, because we shall see Him as He is," we shall also see Him as He is, because we are like Him; for "without holiness no man shall see the Lord." And what is holiness but resemblance to Christ?

As God is love, so the great, the crowning quality of Christ's mind was love to God, exhibited in seeking His glory; and love to man, manifested in coming to seek and to save that which was lost. How patient, how forbearing, how kind, how merciful, how loving was He to sinners, yea, even to the chief of sinners, thus supplying ground for the declarative precept of the great Apostle of the Gentiles:—"The servant of His Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of snare of the devil who are taken captive by him at his will."

The attitude of Christ's mind towards transgressors under the present dispensation, He set forth in His declaration:—"God sent not His Son into the world to condemn the world, but that the world through Him might be saved." And it is illustrated in the case of the woman taken in adultery, when, rebuking the hypocrisy and censoriousness of the Pharisees, He said:—"Woman, hath no man condemned thee; neither do I condemn thee; go, and sin no more;" and in the case of the Samaritans, upon whom St. John and St. James would have called down fire from heaven, when He quietly reprovéd them, saying:—"Ye know not what spirit ye are of."

We are led to these reflections by witnessing the uncharitableness manifested by many who call themselves Christians, in both the North and the South, towards those of the opposite section, which is materially hindering the work of the Church of God, and especially the work of the Freedman's Commission. To hear many speak, one would suppose that the mission of the Christian Church was not to save but to condemn; that sinners were to be despised, left to themselves, and given over to destruction; that the season of *judgment* had come, and mercy was clean gone forever. Is this not an honest, fair rule of action, that so long as Christ spares any man's natural life, that man is to be regarded as the object of the Divine mercy, and is not by his fellow men to be given over as reprobate, or despised as common or unclean? If Christ does not finally condemn, (and he certainly does not under this dispensation), shall we finally condemn? If Christ bears with a man in all his wilfulness and guilt, shall not we also bear with him? We are ourselves compassed with infirmities and laden with sins, and shall we presume to inflict punishment upon our fellow sinners? Is not this the very essence of Pharisaism which "compounds for sins it is inclined to, by damning those it has no mind to?" We care not what sin a man has committed, nor how vile he may be, our duty is to love him as one for whom Christ died; to pity him, to enlighten him with the truth as it is in Jesus, to beseech him in Christ's stead to be reconciled to God, and to use every means and motive to turn him from darkness to light, and from the power of Satan unto God. We may hate the sin, but we must love the sinner. Oh, for the love of Christ! for a heart of pity, and tenderness, and forbearance, and mercy, and love, such as He shows daily and hourly toward us. May we all heed the exhortation implied in the statement of St. James:—"Brethren, if any of you do err from the truth, and one convert him, let him know that he which

converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins." May we cultivate that charity, "without which whosoever liveth is counted dead before God,"—that charity which "suffereth long and is kind, which vaunteth not itself, seeketh not his own, is not easily provoked, thinketh no evil, which beareth all things, believeth all things, hopeth all things, endureth all things." May we have the mind which was and is in Christ Jesus, who loved and still loves us notwithstanding our sins; and who, when expiring upon the cross, prayed for His murderers, "Father, forgive them; for they know not what they do."

†

PRESENT DUTY.

DUTY is that which is *due*, and changes with circumstances or change of relation. Each day, and we may say each hour, has its own duty. This is illustrated in the case of the three Apostles, who were privileged to accompany our blessed Saviour to the garden of Gethsemane. During the hour of his agony, their duty was to watch with Him,—to watch and pray lest they should enter into temptation; but that hour once past, they might sleep on and take their rest, were there not circumstances which required them to rise up and be going.

Duty or obligation, as shewn by Bishop Butler, grows out of relations. For instance, man's obligation to God arises from the relation which he sustains to God, from the fact that he is God's creature, upheld and preserved by the word of His power. So it is also, with respect to the correlative duties of parents and children, husband and wife, brother and sister, ruler and subject, and mutual friends. So long as the relation exists, the obligation arising from it has binding force; but change the relation, and you at once change the obligation.

Now, apply these principles to the Protestant Episcopal Churches in the Southern States. So long as they were separated from the General Convention, and held an independent position with respect to its laws and authority, the churches subject to those laws and recognizing that authority were under obligations to them of only the most general Christian character; but now that those Southern churches have returned to their allegiance to the General Convention, and are in full communion with the churches which have all the while been subject to it, the duty of the latter is changed, and their obligation immediately becomes particular. *Before*, intercourse was to be governed by general rules, the laws of the Church Catholic, and the precepts of God's word; *now*, it is to be regulated not only by these, but also by the specific laws which, as a branch of the General Church, we have adopted for our own government. To the churches and their members in North Carolina, South Carolina, Georgia, Alabama, Tennessee, Arkansas and Texas, the churches and their members in New York, and in every other Northern Diocese, owe the same duties as they owe to each other; and the General Societies of the Church in the United States represent one as much as the other, and are bound to make no distinctions in the mode of conducting their operations. The Freedman's Commission has not sovereign powers, but only delegated authority,

and must act in accordance with the law that created it, and that law is uniform in its behests and impartial in its requirements. The Commission can do nothing in South Carolina that it cannot do in Maryland, Kentucky or Delaware, and it is required to act upon the same principles in either Diocese. The fact that the Freedmen are to be found only in certain States in union with the General Convention, is what may be called an accident, and does not touch the substance of our obligation. Whatever we do for them must be done in accordance with general laws and principles of universal application to all the Dioceses.

We make these remarks because there are individuals who seem to think that the Freedman's Commission has a kind of *roving* commission, that may go *where* it pleases and do *what* it pleases, subject to no restraints but its own will, as expressed through the voice of the majority of its own members. This is a great mistake. The fundamental law establishing the Commission, as passed by the Board of Missions and the General Convention, explicitly requires "said Commission to be governed by the principles laid down in the Articles of the Constitution of the Board concerning the appointment of missionaries." These principles, though enforced by law, are no more than Christian courtesy and good will, to say nothing of common politeness, require; and, certainly, they accord with sound wisdom and prudence. Practically there is no difficulty whatever. Certain Bishops have given their consent, indeed, have invited us to send teachers into their Dioceses, leaving us in every case to judge of the qualifications and fitness of the individuals selected. We have also obtained in every instance, although not specifically required to do so by law, the consent and goodwill of the Rectors of parishes, thus securing from the beginning a favorable reception for our teachers, and enlisting coöperation among the white people of the South, which every reflecting mind must see to be essential to successful, permanent efforts for the instruction and elevation of the Freedmen. We have more ground open to our work than we shall have means to occupy. Our teachers are vigorously engaged, and with the most encouraging results. The clergy, where they are, render them such aid and assistance as they require; in other words, *coöperate* with them in their work; and all that is needed to secure still greater success is, that the clergy and laity of the North shall furnish the Commission with the money and the men or women, to labor in new fields, which are already white to the harvest. Our duty is to educate the Freedmen of the South in religious and secular learning, and to conduct our operations on the principles which the Church has adopted to govern her general work; then, instead of stopping and quibbling about difficulties, which are merely speculative, let us go forward like earnest men, and we shall find that difficulties vanish before faith and love, and that the effort to discharge obligations in a right way and a Christian spirit not only promotes peace and goodwill to others, but brings to ourselves unspeakable joy.

WESTERN NEW YORK.

It was our privilege, a short time since, to visit the Diocese of Western New York, in connection with our work as General Agent of the Freedman's Commission. During this visit, we presented the cause of the Freedmen publicly, four times in Buffalo, three times in Rochester and Utica respectively, and once in each of the following places—Syracuse, Geneva, Canandaigua, Batavia, Lockport and Elmira; everywhere being met with attentive congregations, and receiving marks of interest and kindness from both clergy and laity. The hearty welcome extended to us by Bishop Coxe, was again and again repeated wherever we went. The members of the Diocese being in thorough unity with its head, and vying with each other in efforts to promote the good of the whole body. We were particularly struck with the earnestness and zeal of the clergy, their freedom from doctrinal individualism, ritualistic peculiarities, their unity of sentiment, feeling and modes of action, and, above all, with their great reverence and love for the memory of that wise master-builder, Bishop Delancy, who laid the foundation of their Diocese, and their no less great respect and affection for him who, in the providence of God, *now* "buildeth thereupon." It is not only pleasant to the participants, but it is pleasant also to those who are witnesses, "for brethren to dwell together in unity." We anticipate a bright future for the Diocese of Western New York. The Convocations which have been organized must tend greatly to encourage and animate the clergy, as well as to develop the zeal and liberality of the laity, and, if they all possess the same wisdom and devotion which characterized the one it was our privilege to attend in Rochester, they will prove instrumental in building up the waste places of Zion, in lengthening her cords and strengthening her stakes, and in establishing her services in every town and village until "the wilderness and solitary place shall be glad for her, and the desert shall blossom as the rose." †

Notices.—The editorial article, entitled "The Freedman's Commission and its Questioners," is from the pen of the Rev. E. W. Washburn, Corresponding Secretary of the Commission.

We invite brethren who are interested in our work, whether clerical or lay, to *communicate* their views or any matters of interest. The letter which we publish in the present number, from a Southern Clergyman, is well worth perusal.

Of course we do not hold ourselves responsible for the opinions or statements of correspondents.

CORRESPONDENCE.

NORTH CAROLINA.

Extract from a letter of BISHOP ATKINSON, of N. C.

DEAR SIR:—I am much obliged to the Freedman's Commission for sending the ladies, mentioned in your letter, to open a school here for the colored children. Be assured that that class of our population will need all the efforts of Christians and philanthropists to avert from them ruin, and, it may be, even extinction. They have many amiable and attractive traits of character, but they lack, as a race, energy and self-sustaining power. Nor is this owing mainly to slavery, although, no doubt, increased by it. Just as you see in individuals that sort of helplessness, so it is with them as a race. One consequence is that they cannot, and even will not, help one another. One of them lay yesterday in a fit at the door of a house occupied by a family of the same people, and none of them did anything to relieve the poor creature. This shiftlessness shows itself especially in regard to their children. They seem to love them, but they will not take care of them, and it is in that way, I think, the extinction of the race is threatened. Children will not be raised to adult life. All these considerations go to show the necessity of training the young among them, and giving them, as far as may be, knowledge, forethought, self-denial, and self-reliance.

I believe that the Freedman's Commission properly managed, as I trust it will be, presents, to Northern as well as Southern churchmen, the most urgent call on their Christian feeling and Christian duty, which God now addresses to them.

Extract from Letter of MISS SPROAT, who has recently gone with MISS HESKETH to WILMINGTON.

We are quietly settled in our own little home, and I can assure you that it seems almost like a paradise in comparison to what I have been through during the past week. The house is small, but very neat and convenient, and near Bishop Atkinson's, which makes it pleasant for us.

Miss Hesketh and I would be so glad if we could only have you and Dr. Haight come in and sit down at our little table. The Bishop and Mrs. Atkinson are coming to take tea with us as soon as we are settled.

We have a school of thirty-five scholars, and they are coming in every day. It is pleasant work, and we are both very happy in our school and our quiet little home. One of the colored men here is going to make us a black-board, and if you would send us an outline map we should find it very useful. We have classes in spelling, reading, arithmetic, geography and grammar. The school commences at nine o'clock A.M., and closes at two o'clock in the afternoon. It is held in the Bishop's little colored church, which is but a short distance from our home. Of the kindness of Bishop and Mrs. Atkinson, Mr. and Mrs. Watson, and Mr. Patterson and Mr. Jones, the gentlemen all being clergymen, we cannot speak too highly. They have been untiring in their exertions for our comfort and happiness. Mr. Watson has kindly offered us the constant use of the Rector's pew in St. James's Church.

The barrels arrived safe, and the contents are all that can be desired, especially those of the box from Providence, R. I. They will make many a sad heart glad.

Extract from letters of MISS WENDELL, Teacher, NEWBERN.

Our school is very prosperous, although many of the scholars are kept at home by dread of the small-pox, which is now raging in Newbern, but I hope it will not be long

before there will be no more cause for fear. I have some scholars, a large class in fact who could study Grammar and History if they were provided with the necessary books. Two of my boys are reading Ancient History at home. I do not know whether it is the intention of the committee to furnish books for advanced classes, or merely to teach the elementary branches; but our pupils show such a desire for knowledge, that it seems a great pity to deny them. We devote Friday entirely to religious instruction, reading and explaining portions of scripture, reciting the catechism, chanting, &c. There is service in Christ Church every afternoon at four o'clock during Lent, except Wednesday and Fridays, and the children are zealous in their attendance. Many of them are very ignorant when they come to us. I showed one little girl a picture of "Moses in the bulrushes," and asked her if she knew anything of him. "Laws, yes," was her reply, "I see him lots of times, he lives just round the corner," and this was said with such an expression of conscious superiority, and as if she wondered at my asking *her* such a question, that it was with difficulty I kept my face straight, while I explained the difference between the Moses in the Bible and the one she knew. There is much suffering among the poorer classes of negroes. There are some living in the city who are very comfortably situated; others living in the swamps and the suburbs of the town, are really in a suffering condition, and at present we cannot do anything to relieve them, as the small pox is so bad. An old woman came to our house this morning looking as if she had just recovered from the disease, and asked for a pair of shoes; after receiving them, she said, "would you please give me a little *sweetening sugar* ma'am?" and went away highly pleased on receiving a little tea and sugar. * * * *

I am sitting in my school-room, keeping watch over some refractory scholars who are "kept in" for bad behaviour; and, thinking perhaps this will be as good an opportunity as will offer for writing, I embrace it. On the desk before me is a beautiful bunch of flowers, brought by one of my boys, the hyacinths especially emitting a delightful perfume. The children have brought long boughs of honeysuckle and trailing vines, which we have wreathed over the windows, and the soft balmy air is redolent with their fragrance. Altogether our little school-room, innocent as it is of the decorations of art, presents quite an attractive appearance.

The school has increased very much within the past two weeks. Dread of the small-pox has kept many of the children at home; but either the disease is abating, or else they are recovering from their first fright. Be that as it may, my school is now better attended than ever before; and, since we have some advanced books, the improvement is manifest. Grammar is new to the most of them, but, I think, after a little while there will be no difficulty in teaching them the "science of language." Certainly it will not be for want of the earnest desire of knowledge, for it is very encouraging to note the eager inquiring look, when listening to an explanation from their teacher, and the bright expression succeeding it when the idea has been fully grasped and realized. They are of a kind, affectionate nature, and many an apple, orange, or even stick of candy, finds its way to my desk.

Mischief seems to be one of the most prominent traits in the character of the colored children, and also the ability to conceal their feelings. Sometimes I will see them laughing and playing; when, catching my eye, the faces will elongate, and they assume such a droll expression of gravity as is quite ludicrous.

During this Lenten season the children are to be seen going in couples, with their prayer books held conspicuously before them, to our daily service: and, with reverent and attentive manner, taking part in our solemn liturgy. They are rapidly learning the chants of the church, and sang the "Gloria in Excelsis" this morning with good

effect; and, if the hope ever be realized of having a neat church built for the colored people, their knowledge will assist much in the formation of a choir.

None but an eye-witness can fully appreciate the great necessity there is for active and untiring labor among these people. Just arising from a state of degradation and bondage, the spirits of many are so crushed and broken as to need wise and gentle teaching, and earnest efforts to awaken ambition in their almost stultified souls; but there are others whose eagerness to learn seems almost incredible. One old woman, of sixty years, in the evening school, carries her primer with her about her daily work. I have met several men and women of middle age going along the streets and studying their lessons for the evening. They come to see us quite often. One old aunt came in just now: I said to her, "Aunt, I am writing home; what word will you send?" "Oh, honey, tell them I'se a poor feeble old crittur, but I'se going to do all I kin for you while the Lord gives me strength; and if you'se sick, and away from your parent'ses, I'll nuss you." And so she would, good old soul, although, old as she is, and living in a forlorn old shanty, you would think she had enough to do to take care of herself. Such is the spirit evinced by all, and we already reap the reward of our labors in the grateful feeling expressed for even the slightest attention.

But I fear you will be weary, and so will close.

VIRGINIA.

The Rev. Mr. DASHIELL, of RICHMOND, writes as follows:

The teachers you sent us are doing well. I consider them admirably gifted for the work, and cannot commend them too highly. They seem earnest, and have made a good impression upon those of our church people who have seen them. The school has grown wonderfully, there being now certainly not less than one hundred and seventy-five pupils connected with it, and it is increasing steadily. This is very encouraging. The other religious bodies around us had got the start by several months, and a prejudice was growing in the minds of the Freedmen against our Church, because no movement of the kind was begun in St. Philip's.

If it is kept up with spirit, no doubt next year will see the school twice as large as it now is. I am inclined to think it would be advisable—highly so—to send another teacher. The SPIRIT OF MISSIONS says the school was organized by me. I don't deserve the credit; the real work was done by your teachers.

Extract from a Letter of Mrs. STARKEY, Teacher in RICHMOND.

The school at present numbers about two hundred. During this holy season of Lent, I am teaching extra classes, with special reference to baptism, in one of which there are ten scholars, whom I hope to see prepared for the reception of that holy sacrament. I am striving, by the assistance of God's grace, to bring as many as possible into the fold of Christ. The Bishop is expected here directly after Easter. I have visited different families, to gain the consent of parents for the baptism of their children in our Church.

Two evenings in the week I give Thos. Cooley instruction in reading the Church service, and in general knowledge, and assist Mr. Dashiell in a class in singing. You see there is not much time to rest. This is not written to boast, but to inform you of what we are doing. I trust that we shall have your prayers to assist us in the good work of bringing these young souls to Christ. Mr. D—— gave me to-day the names of several grown persons to visit, talk and pray with, over whom he thinks I may have a good influence. May my Heavenly Father grant His blessing on my endeavors, and give to the Church here abundant success by pouring out His Spirit upon it.

Extracts from a letter of Miss HICKS, Teacher in RICHMOND.

DEAR SIR:—Another month is numbered with the past, its exit reminding me of my report. Our school continues to increase, at present we have one hundred and ninety four names registered. Our Sunday school is also increasing, and the interest is marked. Last Sunday, P.M., we were assisted by two ladies from St. James's Church Mrs. Dashiell, Mr. and Miss Williams have been and still are indefatigably teachers being with us every Sunday afternoon. The Rev. Mr. Dashiell and his family are disposed to afford us every facility in their power.

The Churchmen of St. Philip's have supplied the fuel for the school thus far by subscription. Last week they could not raise funds enough to procure any. Thos Cooley, (a colored man of the Church,) called on Dr Peterkin, Rector of St. James's stating to him what had been done for the Church by the North, &c. The Dr. treated him very kindly and freely gave him \$5.00 towards supplying fuel for the Church Heaven bless him for throwing a *little sunshine* on the shady places.

We have a number of pupils who will be baptized, and probably some for confirmation in the Spring, or when the Bishop is here. We feel that our situation is a responsible one, and that we have an opportunity to promote the eternal interests of our scholars. Pray for us, that we may not be found wanting, when called upon to render our last account of the manner in which we have instructed them.

Extract from a letter of Miss AIKEN, Teacher in PETERSBURGH.

DEAR SIR:—The distribution of supplies has given me a great deal of pleasure, though attended with much fatigue and anxiety, endeavoring to deal justly with such a crowd of destitute people, catechising and teaching them at the same time to depend upon their own exertions for a living. The aged, sick, and motherless children are the first to be served; but, as there is such a scarcity of work, we could not refuse the many who, if work was at hand, would be capable of taking care of themselves. The sad stories they relate would fill volumes, and the sufferings they have experienced since their freedom have been severe indeed. Last evening, after school, I called to our room for supplies one of my classes of half-grown boys, who have attended school since its commencement, some barefooted, and all with their clothes more or less mutilated, looking as if they had been worn since the commencement of the war, and if you know aught of the negro character you can readily imagine the scene that transpired. I only wished that the Northern men who had contributed so liberally their cast-off clothing, could have witnessed the eagerness, drollery, and delight with which they cast off their old coats and arrayed themselves in waistcoats, (the first they had ever worn), and fitted themselves to a coat, always insisting that their fancy was an exact fit. Our usual attendant, a young colored boy, acted as valet, and enjoyed it as much as the rest; and a friend stood near, listening to and laughing at my suggestions and "lectures." Then they all marched off with their pantaloons under their arms to be cut and made over by mother, or some one with whom they lived, happy at least for one night, and repeating their "Very much obliged," and "Very thankful," and "Good-night, Miss Aiken," in very grateful tones, and in their best manner. I shall hope to receive more supplies by the time I open my day-school, that my scholars may present a cleanly and respectable appearance. There is great need of women's dresses of every kind; also of women and children's shoes. There cry is, night and day, "Please give me a pair of shoes," holding up their feet with remnants of old shoes and rags bound around them for stockings. The women

wear cast-off men's boots and shoes, hard and stiff, and much too long, thankful even for them; and women's dresses of any kind, which they call "top coats." I have given away all I have, and they ask for them universally, having only the one stout dress made of cotton cloth, manufactured, I think, purposely for them, looking like what is used for trunk-covers at the North, and that generally very soiled and worn. I shall write to our Sewing Society to send me some more flannel skirts and sacques, which are just the article they need, though many of the younger ones ask earnestly for a Sunday dress, and consider as great prizes what our Northern ladies think past wearing.

I can add the good news to you before closing my letter, that we have found another room which I have just visited and consider suitable for a school. I have sent the colored man to rent it, and hope to have it cleaned and whitewashed, the benches made and ready for school by Wednesday or Thursday of next week. I write my letters by instalments, in *odd moments*, and when oftentimes I am quite fatigued, so if I make them comprehensible, you will excuse the rest. The weather is getting very pleasant.

Report of the Rev. M. E. WILLING, Teacher in NORFOLK.

1. ORGANIZATION.—Two months and a half have elapsed since the attention of the Commission was most providentially turned to Norfolk, Va. A day-school, numbering one hundred and fifty children, and a night-school, numbering about fifty adults, have already been organized, under favorable auspices. The colored people generally have manifested great interest in the enterprise from its very inception, and the kind, prudent, and conservative manner in which our operations have been conducted, have entirely silenced the somewhat formidable opposition that we first met with; and all now seem to wish us success. The Right Rev. Bishop of Virginia and the Rev. Rectors of Norfolk have, from the beginning, not only wished the enterprise success, but I am satisfied have done what they could to secure it.

2. CLASSIFICATION.—The day-school is arranged in three grades, numbering twenty classes—ten classes of boys and ten of girls; and the night-school into two grades, numbering five classes. English Grammar, Geography, Arithmetic, Reading, Writing, and Spelling are the branches taught. About half of the scholars are now reading, and in connection therewith are commencing some of the other branches of study.

3. PROGRESS.—Under the circumstances, the advancement of the scholars has been much greater than could have been reasonably expected. The most marked instance of this is that of a girl named Sarah Smith, whose age is about sixteen. Two months and a half since she commenced with us in her letters, and she can now read in the Bible.

4. RELIGIOUS TEACHINGS.—The Right Rev. Bishop of Virginia said to me, at our first interview, that the Protestant Episcopal Church had but a feeble hold upon the religious sympathies of the colored people in this section, and that to secure the successful working of our Commission here, it would be necessary to exercise the greatest prudence. I am pleased to state that we have so far succeeded, that constant opportunities are not only offered to preach in their pulpits, and lecture in their Sunday-schools, but I am urged to perform such services, even beyond my strength. The opening services of the day-school are: 1. Singing, by the whole school; 2. Reading a chapter from the New Testament, by the first classes of boys and girls, numbering twenty-seven; 3. Reading to the school one of the Epistles or Gospels, from the Prayer Book; 4. Using the Lord's Prayer (all devoutly kneeling and repeating it), the collect for the day, the collect for grace, and closing with the shorter benediction.

5. RELIGIOUS AND MORAL ADVANCEMENT.—Every candid observer must admit that the religious and moral advancement of the colored people here is full of promise and encouragement. It is true that there are not that dignified solemnity and intelligent worship which are suitable and proper for beings holding audience with the great God; yet there is a fervor and sincerity about their devotions, that one feels that their worship is acceptable to that God, who regards above all price the sincere service of the broken and contrite heart. They seem to be not degenerating, but improving in morals. Most of the children who attend the Commission school regularly attend Sunday-school. In the Sunday-school connected with the Baptist Church, where the trustee has most kindly given us permission to hold a day-school, I instruct every Sunday.

6. DEPORTMENT.—The adults from their infancy have been accustomed to the most severe discipline, and they are obedient to rules, and easily governed. The children here, however, have grown up, for the past three years, without suitable restraint, and one of the very best services that can be rendered to them and to the country, is to have them thoroughly trained and disciplined. It will require a strong and steady hand to accomplish this in Norfolk, but experience convinces me that it can be effected. Some of the worst boys here, who had been expelled from other schools, joined ours, and I am pleased to say that they are reforming, and give promise that they will yet become useful members of society. Should the colored children be permitted to grow up without discipline and education, they will, it is feared, become the worst class of vagabond desperadoes that this country has produced. Judicious discipline, and intellectual and moral culture everywhere transform all branches of our race from vagrant savages into enterprising, industrious and useful members of society. It will be found that the African branch is no exception to this rule. Let, therefore, not only the Christian philanthropist but also the patriot statesman, remember that the best service he can render to the State and to the world, will be to do all in his power to have the rising generation everywhere properly disciplined and educated. It is truly a good thing to feed the hungry and clothe the naked, but it is still better so to discipline and educate them that they will be able to feed and clothe themselves. Efforts used in properly training and educating the colored youth of our country, will be sure to yield the most satisfactory and gratifying results.

7. CLOTHING FOR THE SUFFERING.—Through the kind exertions of the late lamented Robert B. Minturn, Esq., St. Mark's Church in the Bowery, and other generous donors, the Commission was enabled to send a large amount of clothing for the extremely destitute freedmen of Norfolk. No gift could have been more timely or serviceable. The weather was very inclement, and the suffering relieved was great. That this bounty of shoes and clothing might at once reach the most destitute and worthy I secured the coöperation of the two rectors here, the pastors of the colored congregations, and a prominent officer of the colored Humane Society. They at once sent to me such colored persons as they knew to be worthy and extremely destitute. Of course I ascertained what families connected with our school were worthy and destitute. In this way those for whom this charity was really intended at once received it. The distribution thus made has given more general satisfaction, and relieved more immediate suffering than any similar distribution made here. At least this is the declaration of the colored people. Of those who have been helped, space will allow me to particularize only a single family. Joseph Mercer was sending five of his children to our school, only one of whom was of sufficient age to be of any real service, even in household affairs. I visited the family, and found it consisted of six children, one a mere babe. The father had been sick for some time, and then looked as if he ought to be in bed, and the mother was so afflicted with cancer in the stomach that she was hardly able to be around. They were both worthy Christians, and were endeavoring to train up their children aright.

They were extremely destitute, and after doing all for them that I could, I only regretted that it was not in my power to do more. They were very thankful. We greatly need a large amount of clothing for children and women. About four hundred of the most destitute have been supplied with some fifteen hundred garments and pairs of shoes.

8. A BRIGHTER INCIDENT.—To-day a fine-looking young man, about twenty years of age, and very well dressed in a new suit, came into our school and entered himself as a scholar. His name is Benjamin Williams. I learned that he had recently returned from Texas, and that his regiment of cavalry had just been discharged. They had all been paid off except their bounty, and I informed him who would tell him how to get that. I learned that many of his comrades had fifty dollars or so coming to them, but that he had been economical in drawing clothing, &c., and that he drew upwards of one hundred dollars. This added to his three hundred dollars bounty money, will make him quite independent. He is now determined to obtain something of an education. He is now attending our day-school, but just as soon as he can get a situation, intends to work in the day time, and study at night. He looks bright, good-natured and enterprising, and I predict that, with the blessing of God, he will abundantly provide for those who may be dependent on him, and be a useful and respected member of society.

9. TWENTY-SEVEN YOUNG MEN DESIRING INSTRUCTION.—Some time since one of the most influential colored young men of this place handed me the names of himself and twenty-six of his companions, desiring me to instruct them at night. This I at once engaged to do; and since then the pastor of one of the colored congregations has applied to me to instruct him some time out of school hours.

10. THE BISHOP, HIS LADY, AND THE RECTOR OF CHRIST CHURCH VISIT OUR SCHOOL.—On Friday, March 16th, the Rt. Rev. Bishop of Virginia, Mrs. Johns, and the Rev. Rector Martine favored our school with a visit. The Bishop made a most beautiful and impressive address, expressing the great interest he felt in our work, and his pleasure in being permitted to address us under such favorable circumstances. All who heard him were more than ever impressed with the fact that he feels the deepest concern in whatever tends to promote the best interests of the colored race. The children then sang two sweet hymns, and the Bishop closed with two collects, the Lord's Prayer, and the benediction. The bell of Christ Church was ringing for noon Lenten services, and Rector Martine was compelled hastily to leave, promising soon to visit us again. Mrs. Johns exhibited much interest in the improvement of the scholars, kindly examining and commending first efforts at writing, &c. Such visits tend greatly to promote a good understanding, and cultivate good feeling between the colored people and their former masters. As it may somewhat illustrate this, I will state that on Sunday, the 18th of March, Deacon White, of the Catharine street colored Baptist Church, called on me, at the request of his pastor, and desired me to preach for them on that day. In conversation I happened to mention the visit of the Bishop, and the old Deacon was so delighted that he could not find language sufficiently strong to express his joy. He also remarked that the good Bishop for years had been endeavoring to impress masters with a proper sense of the great responsibility resting upon them; plainly telling them that if they did not use their utmost exertions to bring their servants into the fold of Christ, God would hold them accountable.

ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from February 11th to March 10th, 1866, inclusive:—

Maine.			
Bangor—St. John's,.....	\$31 00	Montrose—St. Paul's Church,.....	15 77
New Hampshire.		Wilkesbarre—Few members of St. Stephen's,.....	45 00 138 7
Kecene—St. James' Church,.....	10 00	Delaware.	
Vermont.		Christiana—Christ Church,.....	9 80
New Canaan—"Z,".....	5 00	Lewes—St. Peter's Church,.....	1 25 11 0
Massachusetts.		Ohio.	
Boston—Advent Church,.....	12 00	Cincinnati—St. John's Church,.....	80 00
" " Mission at St. Philip's, Richmond, Va.,.....	5 00	Portsmouth—Mrs. L. E. Watkins,.....	5 00 85 0
" " St. Paul's,.....	255 00	Indiana.	
Groton—Anonymous,.....	3 00	La Porte—St. Paul's,.....	12 00
Lawrence—Grace Church,.....	22 75 297 75	Fort Wayne—Trinity Church,.....	11 00
Rhode Island.		Terre Haute—St. Stephen's,.....	30 00 53 0
Bristol—S. S., St. Michael's Church,.....	1 00	Illinois.	
Providence—St. John's Church,.....	661 00	Carlinville—St. Paul's,.....	3 00
" " Church of the Saviour,.....	13 00	Chicago—Christ Church,.....	10 00 13 0
Mapleville—Sunday-School,.....	1 00	Michigan.	
Wickford—St. Paul's Church,.....	13 50 659 50	Hastings—Emmanuel,.....	3 00
Connecticut.		Trenton { St. Thomas' Ch. and Wyandotte, { St. Stephen's " }	7 10
Bridgeport—Christ Church,.....	115 67	Ipsilanti—St. Luke's,.....	18 03 28 1
Cheshire—St. Peter's Parish,.....	3 00	Wisconsin.	
New Milford—Misses Schroeder and Boardman,.....	25 00	Green Bay—Com. of Christ Church,.....	2 0
Salisbury—St. John's Church,.....	59 00 202 67	Minnesota.	
New York.		Stockton—Trinity Church,.....	3 3
Brooklyn—Holy Trinity,.....	500 00	California.	
City of New York—Ch. of the Transfiguration,.....	64 26	Santa Cruz—Joseph Boston,.....	10 00
" " St. Andrew's,.....	42 00	Western New York.	
" " Mrs. Cruger,.....	25 00	Aurora—St. Paul's Church,.....	1 73
Cooperstown—Christ Church,.....	13 00	Batavia—St. James',.....	114 85
Delhi—St. John's,.....	14 00	Buffalo—St. Paul's,.....	123 88
Duanesburg—Christ,.....	3 00	Canandaigua—St. John's,.....	26 00
Fishkill Landing—St. Anna's Church,.....	12 75	Elmira—Grace Church,.....	21 00
New Rochelle—Trinity Church,.....	48 06	Geneva—Trinity Church,.....	90 00
Poughkeepsie—Miss E. W. and J. N. Van Wagener,.....	5 00	Holland Patent—St. Paul's,.....	5 75
" " Christ Church,.....	10 00	Le Roy—St. Mark's,.....	12 48
Rensselaerville—Trinity Church,.....	10 00	New Berlin—St. Andrew's,.....	15 00
Smithtown—Colored congregation,.....	2 00	Oakfields—St. Michael's,.....	3 00
Scarsdale—St. James the Less,.....	9 02	Northfield—Calvary,.....	1 65
Wilton—Rev. G. Huntington,.....	2 00	Paris Hill—St. Paul's,.....	6 85
Waterville—Grace Church,.....	3 00 763 09	Rochester—Christ Church,.....	18 59
New Jersey.		" " Trinity Church,.....	13 95
Orange—St. Mark's,.....	58 88	" " St. Luke's,.....	50 00
Red Bank—Trinity Church,.....	10 00	Skeneateles—St. James',.....	14 15
South Amboy—Christ Church,.....	17 00 85 88	Syracuse—St. Paul's,.....	5 00 523 88
Pennsylvania.		Total,.....	\$2,958 02
Holmesburg—Emmanuel,.....	20 00	Amount previously acknowledged,.....	15,407 61
Honesdale—Grace,.....	58 00	Total,.....	\$18,315 63

The General Agent acknowledges the receipt of the following supplies of Clothing, from February 11th to March 10th, inclusive:

Vermont.		New York.	
Burlington—St. Paul's,.....	barrel.	Brooklyn—Grace Church P. W. Society,.....	bundle.
Massachusetts.		City N. Y.—St. Mark's, in the Bowery, clothing valued at \$161 19.	
Dorchester—St. Mary's,.....	barrel.	" " Smith Cliff, Esq.,.....	bundle.
Rhode Island.		" " Rev. C. C. Adams,.....	"
Pawtucket—St. Paul's Church,.....	barrel.	" " Mr. Turner,.....	"
Providence—Grace Church,.....	2 barrels.	Duanesburg—Christ Church,.....	barrel.
" " Mrs. S. P. Shepard,.....	box.	Poughkeepsie—".....	5 barrels.
Connecticut.		Walton—Rev. G. Huntington,.....	1 box.
Reidling Ridge—W. L. Bostwick,.....	bale.	New Jersey.	
Watertown—Mrs. Heminway,.....	barrel.	Allentown—Christ Church,.....	2 barrels.
Pennsylvania.		Michigan.	
Carbondale—Trinity Church,.....	box.	Niles—Mrs. and Miss Sarnier,.....	box.
Philadelphia—St. Peter's Church,.....	2 barrels.	West New York.	
Warren—Rev. C. C. Parker,.....	box.	Buffalo—Mrs. Hadfield,.....	box.
Wilkesbarre—Few members St. Stephen's,.....	2 barrels.	Holland Patent—St. Paul's Church,.....	barrel.



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